

Mantrabrahmana. English.

The Mantra-Brahmana

(A book describing the earliest domestic
rituals of Aryans)

by

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Vice-President of India.

with gratitude and profound regards.

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THE MANTRA BRĀHMAṆA

INTRODUCTION

In the range of Sanskrit literature the Mantra-Brāhmaṇa occupies an important place. In the Ṛg and Atharva Vedas we have the mention of two ceremonies relating to the life of a man - that of marriage and death. Perhaps society was not so developed then as to have ceremonies for every different aspect in life. These must have developed later during the time when the Brāhmaṇas were composed and liturgy expanded. The Upanishads and the more important Brāhmaṇas are silent about it, though the latter have given details of great ceremonies as Aśvamedha, Rājāsūya etc. After this ceremonial period we are confronted with the period when the great Law Books were composed of which the Gṛhya Sūtras give us, in elaborate details, the account of household ceremonies and rituals. This wide gap cannot be accounted for unless we can suppose that these household ceremonies developed gradually side by side with the great sacrificial ceremonies mentioned above. The Mantra-Brāhmaṇa provides us with this connecting link. Among the Brāhmaṇas it is the only book of its kind which gives in a nut-shell the beginnings of the various household ceremonies, which developed further in the Gṛhya rituals. Tradition assigns it to the cult of Sāma-Veda and it is considered to be a collection of verses uttered at various household ceremonies. However that may be, a close

study of the book reveals that the verses are not a collection, detached in sense, put together for the sake of preservation but they describe consistently ceremonies, though in brief as were performed in a home.

The first part consists of eight Sūktas; the first Sūkta describes a sacrificial ritual in which oblations to the fire have to be given on the occasion of marriage. Each verse ends with 'Svāhā', which is characteristic of the Vedic ritual. After an invocation of the god Savitar (verse 1) the god Kāma is invoked to take possession of the bride, who is described as wine. New clothes are then presented to the bride, with which the elders of the family have to dress her⁽¹⁾ with blessings for a long life of 100 years. This is followed by a verse of the Ṛg-Veda, slightly altered.

'Soma gave to Gandharva, Gandharva gave to Agni, Agni has given to me this maiden, with sons and riches.' (M.B. I,1,71) This verse is an exact replica of Atharva-Veda XIV, 2,4 and Ṛg-Veda X, 85, 41.

Agni and Varuṇa are next invoked for protecting the maiden from death (M.B. I,1,9) and the Gārhapatya is invoked for the protection and prosperity of the bride.

(1) (Verses 5 and 6; of. A.V. XIV, 45). 'They who spun, wove, and who stretched (the web); what divine ones have knotted the ends; let them wrap thee in order to reach old age (as) one long-lived put about thee this garment.'

'May the Gārhapatya fire protect this (maiden).
May he make her progeny long-lived.'

Verses 13 and 14 are uttered in the form of a spell by which the influence of sin and evils are averted from the maiden. One of these relating to death is to be found in the Rg-Veda and the Atharva-Veda.

'I take away from thee, O maid, as shell from the head, unfertility, sorrow of a son, and snares of death and other sins that are imbedded in thee, and avert them towards thy enemies (I, 1, 13). (same as in A. V. XIV, 2, 61, 62 & 63).

The second chapter begins with the marriage ceremony. The ritual begins with the scene in which the maiden is asked to step upon a stone which symbolically represents fidelity, stability and strength to defeat enemies.

'Mount on this stone and be firm like a stone. Smite away thy enemies, and be not degraded before them.' (M.B. I, 2, 1)

The setting up of the stone and the stepping of the bride on it are also to be found in the Atharva-Vedic ritual, but are absent in the Rg-Veda.

'I maintain for thee, in order to propagate, a pleasant, firm stone in the lap of the divine earth; stand thou on that, one to be exulted upon, of exulted glory; let Savitar make for thee a long lifetime.' XIV, 1, 47.

This is followed by a ceremony called Lājahoma,

in which the bride approaches, scattering fried corn with an appropriate prayer for the long life of her husband and his people. This woman, scattering the fried corn, comes towards us with the words, "Let my husband live long, for a hundred years, let my relatives prosper." (M.B. I, 2, 2)

The next describes the separation of the maiden from her husband's family by virtue of her worshipping Aryaman. It is a combination of the sense of two verses of A.V., XIV, 1, 17 & 18. Of these two the former, i.e. XIV, 1, 17, does not appear in the Rg-Veda in connection with the marriage ceremony, but in R.V. VII, 59, 12; and is mentioned by Whitney as 'a late and not genuine appendage to that hymn': and XIV, 1, 18 is R.V. X, 85, 25.

The next verses are absent in the Atharva-Veda and the Rg-Veda. They describe the separation of the bride from her parental home. They can, however, be compared to A.V. XIV, 2, 52, where the same word, Kanyalā, appears.

'Usatih kanyala imah pitr-lokat patim yati'

This is followed by another ritual, called the Saptapadī, which in the Grhya Sūtras came to constitute a very important part of the marriage; here marriage is not considered to be valid until this ceremony is performed. The ceremony of the Grhya rituals again is slightly different from what we find here. (1)

In this ritual the bridegroom leads the bride through seven steps which symbolically represented

seven different aspects of life. It is thus described:-

'May Vishnu lead thy first step for food; may Vishnu lead thy second step for strength; may Vishnu lead thy third for Vratas; may Vishnu lead thy fourth (step) for friendship; may Vishnu lead thy fifth step for (the welfare of the domestic) animals; may Vishnu lead thy sixth step for the increase of wealth; may Vishnu lead thy seventh (step) for the (benefit of) seven priests. So mayest thou, who hast passed through the seven steps, be my companion.'

The traversing of the seven steps is followed by the utterance of verses from the R̥g-Veda and the Atharva-Veda.

'Of excellent omen is this bride; assemble, behold her; having given your congratulations depart to your several homes.' (M.B. I,2,8) (Cf. A.V. XIV, 2, 28; it is an exact replica of R.V. X, 85, 33).

'Oh deities of the Universe or Viśve-Devas, mayest thou purify our hearts, mayest the waters cleanse us! May Mātariśvān, may Dhātār purify us! May the goddess Udeṣṭrī unite us!' (M.B. I,2,9)

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- (1) It might be probable that this ceremony of Saptapadi or seven steps, in which each step indicated the achievement of certain quality, has developed from the incantations described in the Atharva-Veda (XIV,2,53-58). They are analogous to this ceremony. The verses of Atharva-Veda are as follows:

XIV,2,53: Her, let go Brhaspati, all the gods maintained; whatsplendour is entered into the Kine, with that do we unite. (P-T-O)

'I grasp thy hand for good fortune, that with me as husband thou mayest be long-lived; Bhaga, Aryaman, Savitar, Purandhī - the gods have given thee to me in order that thou mayest attain housewifeship. (M.B.I, 2,10. Exact replica of R.V. X, 85, 36; cf. A.V. XIV, 1, 50, where there is 'Grhñāmi' for 'Grhbhñāmi').

'With an eye not terrible, not husband-slaying, bring luck to the cattle, be benevolent and blooming, Give birth to men and to living children; be godly, be of good luck to men and cattle.' (M.B. I,2. cf. A.V. XIV, 2, 17 and R.V. X, 85, 44).

'May Prajāpati grant us progeny. May Aryaman unite us together until old age; auspicious divinities have given thee into thy husband's world be the bringer of prosperity to our birds and beasts (lit.: bipeds and quadrupeds) (M.B. I,2,12. This is an exact replica of R.V. X, 85, 43 and A.V. XIV, 2, 40).

'O Magnificent Indra! Mayest thou make her the mother of good sons, and flourishing; mayest thou give her ten sons and make her husband the eleventh.' (M.B. I,2,13)

'Be thou supreme with the father-in-law, supreme also with the mother-in-law, be thou supreme with the sisters-in-law, supreme also over the brothers-in-law.' (M.B. I,2,14. Cf. M.P. 1,6,6, -- follows the version of R.V.; same as R.V. X, 85, 46 and A.V. XIV, 1,44).

The ceremony concludes with a beautiful verse not to be found either in the Rg-Veda or in the Atharva-Veda.

'Mama vrate te hrdayam dadhātu, Mama cittam
anucittante astu mama vāca mekamanā jsasva Br̥haspati-
stvām niyunaktu mahyam.' (M.B. I, 2.15)

'May thy heart respond to my Vratas (religious
duties). Mayest thy mind follow mine; Mayest thou
serve my commands with all thy heart. May Br̥haspati
embue thee with compliance towards me.'

So ends one part of the marriage ritual: nowhere
in the history of the marriage rituals of the Vedic
cult can be found a pledge more sublime than that
found here. In marrying, the husband sought the fel-
lowship of his wife in all the serious duties of life
and his ideals. He sought her whole self to be identi-
fied with his in the duties, struggles and ideals of
life: hence the main aim of marriage was to acquire
a co-operation of a wife in the religious field, a
companion in the religious duties of a man.

The third chapter begins with a ritual by which
the short-comings of the various parts of the body,
sins relating to conduct, words, smile and hair etc.
are supposed to be nullified. This part of the cere-
mony has a striking resemblance to the one referred to
in the A. V. XIV, 2, 59-69, where the sins affected
through various actions are averted through the cere-
mony. The ceremony here is like the incantations of
the A.V. It begins thus: -

'Whatever (evils) there are in the joint-lines,
the eyelids, and in inundations (as the navel etc.)
of thy body, I avert it with this last oblation.'

(M.B.I,3,1)

'The evil that is in thy hair, the sin that is in thy seeing and speaking, I appease them all by this full oblation.' (M.B.I,3,2)

'The sin that is in thy character, in thy speech, and in thy smiles, I appease with this full oblation.' (M.B.I,3,3)

'That which is in thy gums and (thy) teeth, in thy hands and feet, I avert it all with this full oblation.' (M.B.I,3,4)

'Those that are in thy lap, and thy secret parts, and other joints, I subdue them all with this full oblation.' (M.B.I,3,5)

This ceremony, too, concludes with an exquisitely beautiful verse which reflects the unanimity of their future life. It is absent in the Rg-Veda and the Atharva Veda.

'Whatsoever is in thy heart, let the same be in my heart, whatsoever is in my heart, let that be in thine.' (M.B. I,3,9)

The next verse describes the departure of the bride to her husband's home when the following verse is recited as she mounted the chariot.

'O Sūryā, mount upon this well-made, golden-coloured and good-wheeled chariot; may it lead you to the navel of immortality; mayst thou make thy husband happy.'

This verse is found in the Rg-Veda X. 85.20. and in the Atharva-Veda XIV, I,61. The latter differs

from the former by substituting Vahatum for Śālma-
likam and Patibhyas for patve; krnutvam for krnusva.
 This verse of Mantra Brāhmaṇa agrees more with the
 version of the Rg-Veda, but it differs from both by
 the substitution of Śulmakiṃśukam for Śukiṃśukam and
Suvarṇavarṇam for Hiranyavarṇam, Sukṛtam for Suvartam
 and Nābhīm for Lokam.

The next verse is a prayer for the protection of
 the couple from dangers on the way. It is found in
 R.V. X. 85,32. and A.V. XIV. 2. 11.

'Let not the waylayers who lie in wait for them
 find the two spouses; may what is difficult be passed
 by an easy (road); may the enemies run away.' (M.B.
 I,3,12)

The next two verses are absent in the R.V. and
 the A. V.

'Here be prolific O cows, here O horses and O
 men. Here may Pūshā, the thousand-gifted, also make
 his dwelling. (M.B. I,3,13)

'Mayst thou stay here, mayst thou remain be hap-
 py, mayst thou here enjoy, mayst thou remain there in
 joy.' (M.B. I,3,14)

'May thy stability be in me, mayest thou find
 thy relatives in me, mayest thou find thy pleasure in
 me, mayest thou find thy joy in me.'

The above two verses are uttered when the bride
 has reached her husband's home.

The fourth chapter introduces a ritual performed,
 probably, in the house of the bridegroom after his

arrival with his bride. It is an invocation to Agni, Vāyu, the moon and other gods for purifying the bride from all sins and for making her fit to be the mother of children.

'O agni, thou expiator, thou art the one who expiates the gods. So I, a Brāhmaṇa, desirous of protection, worship thee. Mayest thou take away from this (maiden) the beauty that can bring evil.' (M.B. I,4,1).

O Vāyu, thou expiator, thou art the expiator of the gods. So, I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this maiden the body that can kill (her) husband.' (M.B.I,4,2).

'O Moon, thou expiator, thou art the expiator of the gods. I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this (bride) the body that is unfavourable for the birth of sons.' (M.B. I,4,3).

'O Sūryā, thou expiator, thou art the expiator of the gods. I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this (bride) the body that is unfavourable for the (prosperity of the) cattle.' (M.B. I,4,4).

'O Agni, Vāyu, moon, Sūrya, O expiators, ye are the expiators of the gods, I, a Brāhmaṇa, approach thee, desirous of protection. What dwells in her that is blameworthy, that brings death to her husband, destruction of children and death to the cattle, drive that away from her.' (M.B. I, 4, 5)

'May Vishnu prepare thy womb; may Tvashtar adorn thy beauty; may Prajāpati impregnate, may Dhātar grant conception.' (M.B. I,4,6)

The fifth chapter begins with the description of the ritual which came to be known in the Gr̥hya rituals as Sīmautonnayanam (M.B. I,5,2). It is followed by an invocation to the goddess of the new moon, after which the ceremony of Sthālīpāka is performed by the householder.

In course of that ceremony the bridegroom addresses the bride as Rāke, a term which is definitely used for a girl of full development. (M.B.I,5,5). The next three verses describe the invocation of the gods for dispelling the circumstances unfavourable for the birth of a son.

This is followed by a verse in which the ritual called Medhājanana is described. The Gr̥hya Sūtras describe in detail the actual procedure of the ritual. Here it is an invocation to the gods Agni, Moon, Sun, Day and Night for sowing intelligence in the brain of the child.

'May Mitra and Varuṇa give thee intelligence. May the lotus-wreathed Āśvins bestow upon thee intelligence.' (M.B. I,5,9)

The next four verses are prayers to the various gods for the protection of parents from sorrow caused by the death of a child, and is followed by an invocation of blessings on the child.

The fourteenth verse forms the nucleus of the

ceremony designated in the Gr̥hya rituals as Nāmakaraṇa. (M.B. I,5,14)

'Who art thou? To whom dost thou belong? Thou shalt be of this name; thou shalt be above death; so mayest thou enter the solar month.' (M.B. I,5,14)

The next is a prayer to the god of the day to transfer the child to night and to the night again to transfer him to a fortnight, who is invoked further to transfer him to a month, and the month to the seasons, the seasons to the year, the first year to the second, the second to the third, and so on, until the child has reached old age.

The next few verses comprise the blessing of the father upon his son: the first is for his long life (M.B. I,5,16); the second for attaining proficiency in the Vedas (M.B. I,5,17), and the third for being strong like a stone, deadly to enemies, and cherishable like gold. The last verse describes the embracing of the head of the child by the father with a sound to express his affection.

The sixth chapter opens with the ritual described in the Gr̥hya rituals as Chūḍākaraṇa, in which the first cropping of the hair of the child by the barber takes place. In that connection all the gods are invoked for protection. (M.B. I,6,1-7). It is followed by the ceremony of Initiation (M.B. I,6,9-12). Verses 9 to 12 describe the prayers of the boy to the gods to help him in observing the Vrata of Upanayana. In verse 14, the teacher joins the pupil in his prayer

Nāmakaraṇa.

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to the gods to enable him to do his duty and for his future happiness. After this the teacher takes hold of the hand of his pupil and gives him the necessary instructions. (M.B. I,6,15)

It is evident that these rituals are absent in the Vedas, neither can they be traced in the Brāhmaṇas or the Upanishads. They are here exclusively meant for a man and not a woman. The Kauśika Sūtra, however, uses verses XIV, 1, 35 and 36 of A.V. in connection with the offering of a libation in the ceremony of initiation of women into Vedic study. These texts are as follows: -

'What splendour is placed in dice, and what in strong drink - what splendour, O Ásvins, is in kine, with that splendour favour ye this woman.'

'With what (splendour) the backsides of the courtesan, O Ásvins, or with what the strong drink, with what the dice were flooded, with that splendour favour ye this woman.'

These verses are exclusively meant for the initiation of a woman. In the Śatapatha Brāhmaṇa a ritual representing Vratopanayana or initiation for the performance of sacred rites is described for women.

The Gobhila Gṛhya Sūtra, which is based on the Mantra-Brāhmaṇa, while giving the details on the initiation ceremony, describes the form in which a woman could be initiated into Vedic studies (III,7,13) and actually uses the word 'Yajñopavītinī' in II,1.

'Prāvṛtām Yajñopavītinīmabhyudānayanjpet.'

This custom of initiating women into Vedic studies has further been supported by such law-givers as Yama and Hārīta: -

Yama says: -

"Purā kalpe kumārīṇāṃ maunjībandhanamiṣyate, adhyāpanaṅca Vedānāṃ sāvitrī vacanaṃ tathā"

'In olden days it was prescribed for maidens the wearing of the sacrificial thread, the teaching of the Vedas and the utterance of the Sāvitrī (Mantra.).'

The following is to be found in Hārīta.

'Women are of two kinds, Brahma-Vādinīs and straight away (newly) - married. The Brahmavādinīs can be initiated and can light the (sacred) fire, read of the Vedas and beg in their own houses; the brides have to be married after a sort of initiation, so says Mādhavācārya.'

The Mantra-Brāhmaṇa is silent about any such ceremony for women.

The second chapter of the Mantra-Brāhmaṇa includes invocations to the earth, Agni, and Indra to give wealth, health and prosperity. The last and concluding part of the ceremony is a general blessing on the couple.

Thus ends the Mantra-Brāhmaṇa. The book, as it has come down to us, is a forerunner of the Gṛhya Sūtras. It contains most of the rituals of the Gṛhya Sūtras in aminiature form. The marriage ceremony of the Ṛg and the Atharva-Vedas has gained a fuller and

a more elaborate shape, and we find new additions made to their rituals. Thus the Saptapadī, Lājahoma, the dressing of the bride with new clothes, the Sīmantonayana, the Pūṣavana, are new additions to the Vedic ritual of marriage. The Initiation ceremony, which is not found in the Ṛg-Veda but is referred to only in the Atharva-Veda, has found a definite form here. The Medhājanana, the Nāmakaraṇa, are new social institutions, which have gained a popularity and recognition in society. For even the Atharva-Veda, which refers to so many details of the birth of a child, is silent about any such rite. Many of the ceremonies described in the Bṛihadāraṇyaka Upanishad are absent here. The prescription of a special kind of cooked food to be eaten in different ways by women desiring different kinds of sons or daughters is absent here. Even the Gṛhya and the Dharma Sūtras have not recorded these rituals. The large influence of the Atharva-Veda can be traced in the expiation ceremonies and the Aśmārōhana ceremony of the marriage ritual. We thus see that the Mantra-Brāhmaṇa was a Gṛhya Sūtra in a miniature form, forming the nucleus of most of the domestic ceremonies developed at elaborate length in the hands of the later law-givers.

Judged from a linguistic point of view, the book is a very early composition. Its affinity with the Vedic language shows the antiquity of the book. The language bears the stamp of a transitional period; the mixture of Vedic and mediaeval forms of words

shows that it is a composition of the latter part of the Vedic age. But its dissimilarity from the language of the law-books shows that it is separated from them by as many centuries as it is from the Vedas.

Different Manuscripts of the work. The book that has come down to us is known differently in different places and several MSS of it can be found in different libraries. The first two chapters of the Chāndogyanishad describe a marriage ritual similar to that found in the Mantra-Brāhmaṇa. This part of this Upanishad is known as Brāhmaṇa, hence this book is here designated as Chāndogyanishad -Brāhmaṇa. It is here in 8 Sūktas: the first Sūkta is intended to be recited when offering an oblation to Agni on the occasion of marriage, and its object is to pray for prosperity on behalf of the married couple. The second Sūkta prays for long life, kind relatives and a numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves. The fourth and fifth invoke Agni, Vayu, Chandramas and Sūrya, to bless the couple and ensure healthy progeny. The sixth is a verse to be used for offering an oblation on the birth of a child. The seventh and the eight are prayers for its being healthy, wealthy and powerful, not weak, poor or mute and to ensure a profusion of wealth and milch cows.

Elsewhere this book is simply mentioned as Sāma-veda Brāhmaṇa or as Upanishad Brāhmaṇa. In the introduction to several commentaries of the Brāhmaṇas of

Sāma-Veda, Sāyana mentions a Mantra or Upaniṣad Brāhmaṇa. He says:

"There are eight kinds of Brāhmaṇas: among these the first one is difficult to understand; the second is Sadviṃśa; the third is Sāmavidhi; forth is Ārṣeya; fifth is Devatādhyāya; sixth is Upaniṣad, seventh is Samhitā Vamśa, eighth Upaniṣad Vamśa - thus these are the eight kinds of Brāhmaṇas. The Upaniṣad part is divided into two: Mantraparva and Vidyā. The catalogue of Sanskrit MSS in the library of H.H. the Maharajah of Bikaner (Calcutta 1880.P.57.No.139) mentions a manuscript of the same book. The colophone reads thus: Iti Mantrabrāhmaṇe dvitīyaḥ Prapāṭhaka Samāptah. Here it refers in all probability to the first two chapters of the chāndogya Upaniṣad in continuation of which the Upaniṣad part is written. Oppert in his "List of MSS in private libraries of Southren India (Vol I & II Madras, published in 1880 & 1885) mentions a MS in Grantha character, (I. 4643) and also a commentary on the same (I. 8157) without the name of the author. The late Dr. Bhandarkar in his Report on the search for Sanskrit MSS in the Bombay Presidency during the years 1882-83' (Bombay 1884) mentions a MS of the same name. Another MS of the same was found in Bombay which was utilised by Dr. Heinrich Stöner in publishing the first Prapāṭhaka of this book. It contains mainly Yajus verses. The colophone at the end runs thus 'Iti Śrijoda Mantra (b) Samāptah!'. Just before this is 'Iti Mantrabrāhmaṇasahita Samāptah'

The former quotation points to the conclusion that these verses were associated with Witch-craft as is indicated by the word Joda meaning Mantras used as witch-formulae. This is a special feature of this MS and it seems to me that this MS must have come into existence when witch-craft was predominant in society and also in that part of the country.

Weber mentions a MS bearing the name of Upaniṣad Brāhmaṇa found in the body of chandogyopanishad. The colophone at the end reads thus. Iti Upaniṣad Brāhmaṇa Daśamah prapāṭhaka¹ daśamah has been corrected into Aṣṭamah. The MS found in the library of H.H. the Maharajah of Bikaner has a similar ending: Iti Upaniṣad Brāhmaṇa Mantrādhyāyākye Karmakāṇḍe Dvitiyah. From this it may be concluded that the first two prapāṭhakas have a special name: chapters describing "action" is termed as Mantra, while the name Upaniṣad-Brāhmaṇa means evidently Brāhmaṇa and Upaniṣad together. This is confirmed by the fact that the usual colophone to such MSS 'Iti Upaniṣad Brāhmaṇa means evidently Brāhmaṇa and Upaniṣad together. This is confirmed by the fact that the usual colophone to such MSS Iti Upaniṣad Brāhmaṇam Samāptam is missing. It may be that the Upaniṣad followed the Brāhmaṇa immediately. But nowhere in the mantra portion of the MS, it is called specially Mantra-Brāhmaṇa. In Mantra Saṁhitā, the 1st Prapāṭhaka ends thus 'Iti Śrīmantra-Saṁhitāvāṁ Mantrādhyāye Prathamah Prapāṭhakah. The second Prapāṭhaka also ends in the same way. The

catalogue of Sanskrit MSS existing in Oudh compiled by Devi Prasad, mentions a Upaniṣad Brāhmaṇa. Here the colophone at the end of first Khaṇḍa of first Prapāṭhaka mentions it only as Upaniṣad. The text and commentary found here are by Sāyana.

We have now to consider why the name Chāndogyopaniṣad is given to this Brāhmaṇa at some places, and at others Brāhmaṇa only. Though it is called Upaniṣad at some places, as the text describes the verses uttered at the time of the performance of domestic rituals, specially prevailing among the followers of Sāma-Veda, its significance as a Brāhmaṇa is evident. The title 'Chāndogyā Brāhmaṇa' would have been a more appropriate name for it. In MSS which give only the pure text of Chāndogyopaniṣad, this part of the text is mentioned as Chāndogyā-Brāhmaṇa and ends with the colophone 'Iti Chāndogyā Brāhmaṇam Samāptam!' Stein in his 'Catalogue of the Sanskrit MSS in the Raghunātha Temple Library of H.H. the Maharajah of Jammu and Kashmir (P.4) and in the 'Catalogue of the Benares Sanskrit College Library (P.27) and Oppert (II,10,134) mention this MS as Chāndogyā Brāhmaṇa.

Paterson mentions this book in two places: in his 'Second Report of the operations in search of Sanskrit MSS in the Bombay Circle (April 1883-March 1884. P.179) and in the 'Catalogue of Sanskrit MSS in the Library of H.H. the Maharajah of Ulwar with Sanskrit

1. Verzeichnis der Sanskrit und Prakrit Hdss der Koniglichen Bibliothek zu Berlin Bd 1.

texts (P.10; No.240). Böthlink mentions this book as Chāndogya and Āpastamba refers to it in his Śrauta Sūtra. (X,1,3 and X,2,5)⁽¹⁾ In both it ends thus 'Iti Chandogya Brāhmaṇam Bhavati', which may mean 'thus ends the sayings of the Chandogas'.

In the hand-written MSS, we find in the commentary of Sāyana, the name Chāndogya Mantra-Brāhmaṇa Kielhorn in his list of MSS⁽²⁾ mentions a Chāndogya Mantra-Brāhmaṇa along with three other Brāhmaṇas. Both in the text and commentary of the first Prapāṭhaka of this book, Sāyana mentions it as Sāmabrāhmaṇa, but this name occurs in the text of the second Prapāṭhaka only. This name is given by him both to the Brāhmaṇa and the Upaniṣad. The first two Prapāṭhakas which comprise the Mantra-Brāhmaṇa, are given a special name- Mantraparvan. We have, at the end of the third Khaṇḍa of first Prapāṭhaka of these texts 'Iti Sāmabrāhmaṇa-bhāṣya Mantraparvaṇi tṛtiya Khaṇḍa'.

Government Oriental Manuscripts Library⁽³⁾ of Madras mentions in its catalogue a Sāmaveda-Brāhmaṇa and a Sāmaveda-Brāhmaṇabhāṣya by Sāyana. Another MS of the same is available in Nandī-Nāgari character, but much injured. Another MS of the same is in Grantha character. This is complete and is in good condition. Burnell in his introduction to Vāṁsabrāhmaṇa remarks:

(1) Aufrecht - Catalogus Catalogarum P-39

(2) List of Sanskrit MSS purchased by government during 1881. P-6.

(3) Alphabetical Index of MSS in the Govt. Oriental MSS Library, Manas 1895, P-105.

"Sāyana's commentary on the Mantra parva of the Sāma-Brāhmaṇa appears to be on the first two chapters of Chāndogya-Brāhmaṇa" Here this book is mentioned as "the Brāhmaṇa of the Sāma-Veda". From these, it seems as though this book was known in the South as the 'Brāhmaṇa of the Samaveda', whereas in the north of India it is known as 'Chāndogya-Brāhmaṇa'.

Oppert mentions five more Sāma-Brāhmaṇas⁽⁴⁾ and one Sāmaveda-Brāhmaṇa.⁽⁵⁾ Paterson in his fourth report mentions a Sāmabrāhmaṇa,⁽⁶⁾ but the text of this book is not the same as this Mantra-Brāhmaṇa. Two more commentaries of Sāmabrāhmaṇa are available - one ascribed to Vidyāranyaswāmi and the other to Vidyāranya, both supposed to be the names for Mādhava. (7) In these texts, we also find the name Mantrapāṭha a name used for a similar collection of verses by the followers of Āpastamba. This name appears in one of the MSS with Sayana's commentary. The text is full of mistakes. We read at the end 'Iti Mantraparvaṇi dvitīyapāṭha (h) Samāptah (-m) hariḥ Mantrapāṭha samāptah (-m). In spite of the bad condition of the MS, this, cannot be considered as a mere slip of pen, but another name of Mantra-Brāhmaṇa, which was perhaps prevalent in certain circles. A Mantrapāṭha is men-

(4) I. 3244; II. 419, 2293, 3244, 6497.

(5) II. 8706.

(6) A fourth Report on the operations in search of MSS in the Bombay Circle, April 1886 - March 1892.

(7) Oppert II. 5084 and Catalogue of Sanskrit MSS in Mysore, Coorg, Bangalore 1884, by Rice P.62.

tioned in the catalogue of the Benares Sanskrit college library under the heading of Sama-Veda. The reference might have been to this book. It cannot be said precisely if all the Brāhmaṇas mentioned in this connection are indentical with the text of this Mantra-Brāhmaṇa. In most of the catalogues nothing more than the mention of the name is available.

The name Mantra-Brāhmaṇa occurs in the MS found in Bikaner (P 59) and also in the verses quoted by Satyavrata at the beginning of his book. Through the editions published by this auther, this name has become popular and hence the title cannot be changed.

MANSUSCRIPT MATERIAL

The available manuscripts of this book are of three kinds. Pure texts, text with the commentary of Sayana and Text with the commentary of Guṇaviṣṇu. The Pure-Texts are as follows:- Chāndogya Brāhmaṇa.

Fol. 1-20 Brāhmaṇa, 21-106 Upaniṣad.

The colophone runs thus; Iti Chandogya Brāhmaṇam Samāptaṁ Savasti Saṁvat 1660 varse bhādrapada-māse kṛṣṇapakṣe 14 bhṛgau// // adyeha vārāṇasīvāstavya-śrīśrīśrīmālajñātīyagovordhanena likhitam asti vaikūṭhe - - - vitam nīlakaṇṭhapāṭhanārthāya athavā paropakārār-tham ca// //- - - bhavatu// //nirvighnam astu// //śrī //217// śrī //

Except for these gaps, the MS is very good, clearly written and almost without mistakes. The Brāhmaṇa is divided into two Prapāṭhakas of eight Khaṇḍas each.

It must be mentioned that the writing of e and o is done partly in the old style, partly in the new style. By the side of ke and ko we find āk and ākā. Ms No. 1281 of the India office: Chāndogya-Brāhmaṇa. The MS is modern. Foll. 31b - 60 has the Chāndogya-Brāhmaṇa; of which 31b-37a forms the text of this Mantra-Brāhmaṇa. This is followed by Upaniṣad. The text is in two Prapāṭhakas, each of eight Khaṇḍas. The MS is a copy of the above, and has the same mistakes which occur where the handwriting is less clear. Further, there are many mistakes with regard to e and o due to change in the manner of writing.

TEXT WITH THE COMMENTARY OF SĀYANA.

MS Whish No. 85 Property of the Royal Asiatic Society in London. This MS is mentioned in the journal of the Royal Asiatic Society of Great Britain and Ireland for 1890, P.809 in the whish collection of Sanskrit MSS. The two chapters of Sāyanas' Mantra-parvan form a part of Chāndogamantra-Brāhmaṇa-bhāṣyaṃ. It also includes the text of this bhāṣaya and is termed as Mantrapāṭha. Aufrecht does not mention this MS. The Whole of this Whish - and - Todd collections are left out by Aufrecht. Winternitz in his annotation of Mantrapāṭha (P.XVIII) refers to this omission. There is no description of this MS in any of the catalogues.

This MS has 98 plam leaves of 13X2". Each page has 7 to 10 lines. The script is grantha. It is well written, but very incorrect, specially in the second Prapāṭhaka. Foll. 1a- 81a show Sāyana's commentary.

From leaf 82 the numbering starts anew. Fol. 1a-166 comprise the text of Mantra-Brāhmaṇa called here Mantrapāṭha. Between pages 50 and 51 is an unnumbered page. The text of the Brāhmaṇa is incorrect and badly written. Most of the words are incorrect. The text as well as the commentary are divided into seven instead of eight Khaṇḍas in both Prapāṭhakas. Manuscript found in India Office⁽¹⁾ this MS is bad throughout and differs considerably from the commentary of the above MSS mainly in the first Prapāṭhaka, sometimes to the extent of a whole mantra. The text of the Brāhmaṇa comes first, the explanation of the Mantra next in each verse. As they stand, they are either just attached without any connection, or preceded by Pāṭhas. The texts of I, I,114 are missing besides, I, 6,10,11, 12 and 13 are only repetitions of I,6,9,18,28 and 29 with exchanged dieties. The Brāhmaṇa is divided into 2 Prapāṭhakas of seven Khaṇḍas each. The commentary to the Mantraparvan starts on Fol. 1a, line 7; the initial verses start with a special reference to the Mantra Brāhmaṇa. The introductory verses customary to Sāyana as Vāgīśādyā etc., are not to be found, perhaps they were never there. A commentary to Drahyāyana Grhya-Sūtra is inserted after 1a and 1b. How it came there is not clear.

Ms of Government Oriental Manuscripts library, Madras. No.D 68 of the Descriptive Catalogue of

(1) Catalogue of a Collection of Sanskrit MSS by Burnell, London 1869, No.158.

Sanskrit manuscripts, Vol. I. P 128. The size of the MS is $11\frac{3}{4} \times 9\frac{1}{4}$ and consists of 181 pages. There are 14 lines on a page. It is written on paper in Devanāgarī character. It is in good condition but incomplete. The MS begins from Fol. 1a. commentary for 6 verses in the 14th Khanda is wanting. The codex contains also Khādīra-Grhyasutrabhasyam, which begins from Fol. 91a. This is a commentary on the mantra portion of the Upaniṣad Brāhmaṇa by the well-known Sāyanācārya. The author begins by saying that at the request of King Bukka, he (Sāyana) commented upon the Rg-veda, the Yajur-Veda, and the Saṁhita portion of Sāma-Veda, and then he proceeded to comment on the Brāhmanas of the Sāma-Veda. These are enumerated at the beginning of his commentary. The Mantra Khanda forms one of the two parts of the Upaniṣad Brāhmaṇa, the other part being the Chāndogyaopaniṣad. It is called Mantraparva as it contains the verses recited in connection with marriage and other ceremonies among the Sāmavedins. The colophone at the end is as follows: - 'Iti Sāyanācārya kṛte Mādhaviye Vedārthaprakāśe Sāma-brāhmaṇa mantraparvaṇi dvitīyaprapāṭhaka śaṣṭha khanda, iti Kāmyamantrā Vyākhyātah// Atha snātakādi pūjārūpa madhuparkāṅgabhūtā mantrā vyākhyāyante.'

No.69. of the same volume gives another version of the same commentary in Nandīnāgarī character. It is on palm leaves, and is in injured condition. It was restored in 1896. No.70 of the same volume gives another copy of the same commentary on palm-leaves. It

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is in Grantha character, old and in injured condition, The commentary begins from Fol. 6a. Folios 1a to 5b have Vamanakarikā. The whole MS is of 152 pages with 10 leaves on a page. The size is 12 $\frac{1}{4}$ x 1 1/2 Foll. 87a has Viṣṇusahasranāmabhāṣyaṁ, 88a has sthālīpākavidhiḥ and 90a has Drāhyāyanagr̥hyapariśiṣṭaṁ. The work is complete. It contains the commentary of Sāyana as in No. 68 but the beginning is different. It runs thus:-

Yo anthaḥ pravisya mama vāchanimāṁ prasuptaṁ
sañjīvaya = tyakhilāśaktidhas = svadhāmnā/
Anyāṁ - ścha ha (stacha) na - ścavaṇa = tvagādīn
prāṇān name bhagavte puruṣāya tubhyaṁ. These four
lines precede the usual introduction of Sāyana.

The end, too, is slightly different: it ends thus:-

"pravochaṁ prabravāmi 'kimitiche - ducyate' Anāgām
anaparādhāṁ gāṁ ukta rūpeṇa mahānubhāvaṁ nāvadhiṣṭa hē
devāḥ himsāṁ nā kuruta/ ohmi-tyaṅgikāre/ ahantavye -
tyaṅgikr-tyo trsrjata/ hari Om//.

Vedārthasya prakāśena tamo hārdaṁ nivārayan/

Pumārtham = chaturō deyād = vidyātīrtha=maheśvaraḥ//

This is followed by the colophone:

Iti śreemadraajādhirāja - paramēśvara - vaidikamarga -
pravartaka - sree - vīra - Bukka - bhūpāla - sāmrajya -
dhurandhara-srī-sāyanācārya-vīrachite-mādhaviye veda-
rtha-prakāśe Sāma - brāhmaṇa mantra-parvaṇi dvitīya
prapāṭhaka saptamaḥ khaṇḍaḥ'

Mantrabhāṣyaṁ samāptaṁ.

This MS gives the commentary of the second prapāṭhaka.

TEXT WITH THE COMMENTARY OF GUṆAVIṢṆU.

A MS of this description is found in the India

office library (No. 2321.A). It is written in Nāgari and must have been copied from a Bengali MS; this is evident from the numerous mistakes in the copy. On the whole it is bad and incorrect. Colebrooke made many corrections and has written on the first leaf as 'Very incorrect'. In this MS, the exposition of the Mantras of Mantra-Brāhmaṇa along with some other Mantras is given from Gobhila. In the colophon it is mentioned as chāndogya-mantra bhāṣyaṃ, a name given to the following MSS also. But there is much difference in the subject matter and text. The Calcutta Sanskrit College has a MS of this text with the commentary of Guṇaviṣṇu, styled as Chandogyamantrabhāṣya. This commentary is for all the Mantras of the chandogas. It is a well-written and correct MS in Bengali, but unfortunately it is incomplete. It contains Khanda 1, 2, and 3. In numbering the pages, the number 25 is omitted and number 53 appears twice.

The MS of tūbingen No.54⁽¹⁾ It is called chāndogya-mantrabhāṣya. The catalogue does not supply us with any discription of the text. The MS is very badly written and incorrect. It is on ordinary Indian hand-paper. It consists of Foll-44 with 9 lines on each side. The script is Bengali. This MS, too is incomplete. It has only khanda 1 and 2.

No complete copy of this important book is available. The two oxford MSS mentioned by Aufrecht are

(1) Systematischer Haup Katalog der Universitätsbibliothek Tübingen.

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umarga -
sāmājya -
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apāṭhaka.

also incomplete. Nothing much is known of the Paris MS. According to the description given, it seems, the MS mentioned by Mitra, (Notices No.1049) is the same.

For the text of this book, I have taken the text and commentary of Guṇaviṣṇu, as this was the older and more popular commentary prevalent among the Sama-Veda cult. This is the text that was in use during the few last centuries.

As the MSS vary considerably, I have omitted the critical apparatus, as I felt that will not throw any new light on the subject matter of the text.

As regards the Commentaries of Sāyana, they differ considerably from each other, and even the expositions of the same verse differ from each other. The difficulties arise from the fact that these passages do not agree with the basic text of Guṇaviṣṇu (found in the India office). This may be due to the fact that in India commentators follow their predecessors and copy them blindly and eventually add some remark. The differences in the texts may be seen in the following:-

In I,3,13, the Whish MS of Sāyana agrees with the India office MS of Guṇaviṣṇu, whilst the India office MS of Sāyana is different from Guṇaviṣṇu from the middle. It is the same with I,6,29. Where the India office MS of Sāyana differs and gives double the commentary of the Whish MS. The same is to be seen in I,6,33 and 34. In I,5,11 the Whish MS of Sāyana follows the India office MS of Guṇaviṣṇu, while the India office or Burnell's MS of Sāyana differs from the latter and

gives double its commentary. At the beginning of I,2, 15, the text of the Sanskrit College MS and the India office MS of Guṇaviṣṇu are the same, whereas the text of Whish MS is different; at the end both the Whish MS and the India office MS of Sāyana agree with the MS of Guṇaviṣṇu. So it seems as though the India office MS of Sāyana differ's more from Guṇaviṣṇu's MS than the Whish MS of Sāyana. The latter's differences are not as evident, but appear only in details. So the Whish MS seems to be the Original work of Sayana. It is difficult to account for these differences.

MANTRA-BRĀHMANA, MANTRA-PĀṬHA AND GOBHILA GRHYA-SŪTRA.

The Mantra-Pāṭha is a list of Mantras for recitation. They are used by Apastamba in his Grhya-Sūtra. Winternitz has pointed out in his introduction that they were prayers handed down by oral tradition by people who were no longer familiar with Vedic speech. The remark of the Jaina monk Harikeśabala about the Brāhmaṇas that they were only bearers of words, without understanding their meaning though they have studied the Vedas, was probably literally true at the period when these Mantras were grouped, for many grammatical irregularities are to be seen in the different versions of the text.

These Mantras could not have been used for the higher sacrifices but were used by all classes of people for important occasions of daily life, and became corrupted in the mouths of worshippers who repeated them on account of their intrinsic sacredness, without

knowing the meaning of the words. As Dr Winternitz remarks "The less they were understood the more sacred the prayers and charms became and the stronger the belief in their efficacy as an old adage says "the gods love what is mysterious and hate what is evident".

Winternitz gives an interesting example of the above: "A German novelist tells of an old farm-servant who knows some verses from his hymn book by heart, but recites them quite wrongly, making sheer nonsense of them. But when he is told how he ought to recite them, he gets angry and refuses to adopt such daring innovations."

These Mantras are used in the Āpastamba Gṛhya Sūtra, but their meaning was not understood, or only half-understood for where these Mantras were used, they have very little connection with the ceremony at which they were recited.

De Winternitz has pointed out these incongruities:

1. The very first verse of the Mantra-Pāṭha, which is to be recited when the wooers are sent out has really nothing to do with this act. The words 'varebīrvaram' (Vara also meaning 'wooer') were the only motive for using the Mantra in this connection. "Mantra I,2,6 beginning 'Around thee, O Indra, May our songs be' has certainly no connection with the ceremony of dressing the Bride. But the word 'pari tvā' were enough to use the Mantra when putting" the new dress round the bride. "Mantra I,6,1 'The earth is supported by Truth etc.' was prescribed for the supporting of the carriage on

account of the word Uttabhita 'supported.'

The Āpastambins recited, these Versps in the same way as many a Roman Catholic the Latin prayers, and many a Jew said and listened to Hebrew prayers without any knowledge of the language. Besides the above shows that the Verses were compiled arranged by men who knew the Vedic Saṁhitas but to whom the Vedic language of the Saṁhitas was a dead and forgotten language. The important thing for them were the words and not their purport.

The Mantra-brāhmaṇa forms the basis of the Gobhila Gṛhya-Sūtra. In fact, the author only quotes the beginning of the verses, taking it for granted that the text of the book is known to the priest by heart.

Few are the verses of Mantra-Brāhmaṇa found in the Mantra-Pāṭha. In some places there are variations. This I have shown in the Appendix.

In the Mantra-Pāṭha, we do not come across a consistent group of ceremonies described in order of their importance, but detached and strewn bits of ceremonies.

EDITIONS

There are several editions of this book. The most popular of these is that by Satyavrata Śamaśramī edited in Bengal, where the Sāma-Vedic cult is still prevalent. The editions are as follows: -

1. Mantra-Brāhmaṇa edited with a proper commentary and a Bengali translation of Sayavrata Śamaśramī-Title: Sāmavedasya Mantra - Brāhmaṇam: first in Nāgari followed by Bengali on the same leaf,. Śakābdah 1794

(1872 A.D.). No indication of the place of printing is given. Published in the 5th Volume of the "Pratna-kamranandini: the Hindu commentator" - a collective work edited by Satyavrata. At the beginning there is an introduction of three pages in Sanskrit, followed by a shorter one in Bengali. The commentary has been written with the aid of the commentary of Guṇaviṣṇu, Rishi, devatā, and viniyoga have been added in annotations. The number of pages is 138.

2. This is reprint of the same edition, only with the title on the folder and without any introduction. It was sold seperately. Title: Mantra Brāhmaṇam of the Sāmaveda with a commentary and Bengali translation by Satya Brata Somaśrami. Calcutta 1873. Both these editions are below the mark.

3. The same edition published again in a corrected form by Satyavrata in the Ushā. The title, mantra-Brāhmaṇam is in Sanskrit. Copies of this book were issued with the cover-title after printing them seperately from the journal. Calcutta Śaṃvat 1947 (1890 A.D.). Apart from corrections in the text and an enlarged commentary, the book shows an index and an enumeration of the Pratīka; there is also an introduction in Sanskrit (12 pages) and one in Bengali (8 pages) Number of pages including the commentary is 163. The text is far better than in land 2 but the commentary defective.

4. Mantrabrāhmaṇam in the Mantrasaṃhitā of the Sāmaveda edited by Prāṇasaṅkara and Dayāsaṅkara. Jirṇadurgā 1883. Oblong. The complete text of the

Brāhmaṇa as well as Rishi, devatā and Viniyoga is on P. 213 - 247.

The Mantra-Brāhmaṇa published at Poona 1887 and mentioned in the catalogue of the India office Vol. II part I P.120 does not belongs to the Sāma-veda, but to the R̥g-Veda as the colophon mentions.: Iti R̥gvedinām mantra-Brāhmaṇam samāptam.

Besides these versions printed in Nāgari, there are two Grantha editions:

5. Chāndoga-Mantra-Brāhmaṇam: Khādīra- Mahānuni-Prap̄ita - Gṛhya - Sūtra-sahitam, edited by Kṛṣṇaswāmī-Śrauti. Pañchanadakshetra 1884. 60 pages. At the end is a Gṛhya-pariśista. The Anunāsika is expressed by an Avagraha-sign, and precedes the Anusvāra. This editions is very good, almost without mistakes, since it has been printed, evidently, from a good MS.; the end of the Brāhmaṇa reads thus: iti chandogyopaniṣadi Mantra-brāhmaṇa-dvitiyah prap̄āthakah Mantra-Brāhmaṇa (h) Samāptah.

6. Chāndoga-Mantrabrāhmaṇa-Trivadi 1884. 60 pages. Jyotirvilasam Press. It is not known if it is a good edition as a copy of it is not available.

7. The text of the Mantra-Brāhmaṇa is given scattered in the Gobhiliya-grhyakarmaprakāśikā by Subrahmanya-vidvān. Benares 1886. This book is an explanation to the Gṛhya ritual according to Gobhila and mentions each time the complete Mantra, rishi, devata and viniyoga.

8. There is another edition in Grantha character

edited by Lakshmaṇa Śrauti. It consists only of the text, no commentary is included. It is entitled *Sāma-vedīya Mantra-Brāhmaṇam Khādīra Grhya-Sūtra-Sahitam*—edited in 1908. It is only of 50 pages.

9. Besides the above there are two German editions of this book. The first *Prapāṭhaka* with sāyana's commentary was edited by Heinrich Stöcker in 1901 and the 2nd *Prapāṭhaka* edited by Hans Jorgensen in 1911 with Sāyana's commentary. These two give us Sayana's commentary though in part.

The first *Prapāṭhaka* has an introduction of 35 pages. Text, commentary and German translation is of 53 pages. The text begins with the commentary of Sāyana. After the usual introduction of the commentator, the Mantras of the book commence. Each Mantra is followed by the commentary of Sāyana and a translation in German. From the colophone at the end, the numbering of the Khaṇḍas of the text was eight according to Guṇaviṣṇu and seven according to Sāyana. Guṇaviṣṇu calls it 'Chāndogya-Mantrabhāṣyam' whereas Sāyana calls it 'Mantraparva' in Sāma-Brāhmaṇa-Bhāṣva. They are as follows: 'Iti bhāṭṭaḡuṇaviṣṇukṛte chāndogyamantrabhāṣye Aṣṭamaḥ khaṇḍaḥ' and 'Iti Sāyaṇāchāryavirachite Mādha-viye vedārthāprakāṣe Sāma-brāhmaṇabhāṣye mantra parvaṇi prathamaprapāṭhake sapṭamaḥ khaṇḍaḥ'.

The second *Prapāṭhaka* has an introduction of 11 pages followed by the text and commentary. Each mantra is followed by the commentary of Sāyana. At the end is a German translation of whole *Prapāṭhaka*. 83 pages.

SYNOPTIC ANALYSIS OF THE BOOK

Prapathaka I.

The first prapathaka begins with marriage ceremony. Stanzas 1 and 2 deal with the preliminary sacrificial ritual in which oblations to the fire have to be given. St 5 and 6 deal with the presentation of new cloathes to the bride with which the elders of the family had to dress her. St 7 and 8 she is presented before the sacrificial fire, ready to be given away to the bridegroom. St 9 and 10 Invocation to the God of fire for the protection and prosperity of the bride. St 10 - 14 Blessings to the bride and prayers for a prosperous and long life.

Khaṇḍa I.

This Khaṇḍa gives the description of the marriage ceremony St. 1 - Aśmārohana ceremony or the mounting of the bride on the stone, first mentioned in the Atharva Veda. St 2 - The bride scatters the fried corn with a prayer for the long life of her husband. This came to be known in the Gṛhya Sūtra as Lājahoma ceremony. St. 3 to 5 the formal separation of the Maiden from her father's family. St. 6 and 7 - Describe the treading of the bride and the bride-groom through the seven steps, each representing some aspect of life as food, strength, rule of life, comfort, cattle, prosperity of wealth, and seven-fold Hotriship. At the end of this the bridegroom claims the fellowship of his bride. In gṛhya sutras it is named as Saptapadī ceremony.

St. 8 Benedictions of the audience. St 9 to 15: Marriage vew and prayer to the gods for the unanimity of married life.

Khaṇḍa II.

Describes ceremonies that take place after the principal ceremony in the marriage ritual. These are performed jointly by the couple. St. 1-6: Describes oblations to the fire for avoiding sins and short comings relating to conduct, words, smile and other physical defects. St 7 to 9: Describe the ceremony of showing the pole star to the bride. St 10: Departure of the bride to her husband's home. St 11-12: Prayers for the protection of the couple from dangers on the way. St. 13-14: Reception of the bride in her new home.

Khaṇḍa III.

Described ceremonies to be performed by the bride at the house of the bridegroom on the 4th day of marriage. This is followed by a ceremony for the birth of a son.

Khaṇḍa IV.

St. 1-6: Ceremony of parting of hair, known later as Śīmantonayana. St. 7 & 8 Sacrifice for woman in labour. St. 9 The ceremony for production of intelligence in the new-born child, later known as Medhējanayan. St. 10-13: Prayers for the long life and prosperity of the child. St. 14: Ceremony of naming the child. In later books this is known as Nāmakaraṇa ceremony. St.15: Transferring the

care of the boy to the years, so that his life may be lengthened. St.16: The benediction of the father.

Khaṇḍa V.

St. 1-8: Ceremony of the tonsure of the child's hair. This is known in the Grhyasūtras as Chūḍāka-
raṇa ceremony. St.9: The initiation ceremony.

Khaṇḍa VI.

Invocation to various dieties.

Khaṇḍa VII.

Prayers to gods for protection of cattle.

Prapāṭhaka II

Khaṇḍa I.

Sacrifices to the king of serpents so that they may not harm children and cattle of the house.

Khaṇḍa II.

St.5: Ceremony of the selection of an animal from the herd for sacrifice. St.11. - Ceremony for the protection of the herd of cattle. St.14: Prayer to the god of night at the end of sacrifice.

Khaṇḍa III.

Ceremony of giving funeral oblations to the spirits of the dead. This is known later as Śraddha, ceremony.

Khaṇḍa IV.

Ceremony of Agnihotra to be performed daily by the householder. St.6: Prayer to Gārhapatyāgni or fire installed in the house.

Khaṇḍa V.

Ceremony for destroying poisonous reptiles and

insects. St. 14 : Prayer to the sun to be performed
by the householder in the morning.

Khanda VI.

Ceremony for the increase of wealth and prosperity.

THE MANTRA - BRĀHMAṆA

FIRST PRAPĀTHAKA

KHAṆḌA I

(The preliminary sacrificial ritual, in which oblations to the fire have to be given on the occasion of marriage. Each verse ends with 'Svāhā' which is characteristic of Vedic rituals.)

- I,1,1. O god Savitar, stimulate the sacrifice, instigate the master of the sacrifice for partaking of its fruits. May the divine Gandharva, who purifieth thoughts, purify our thoughts. May Vācaspati sweeten our words.
- I,1,2. Thy name is known as Kāma; thou art (known as) intoxication. Bring her near. For thee the wine is kept ready. Better is thy birth here, O Agni, thou art made from penance-Svāhā.
- I,1,3. O Maiden, I besmear with honey thy creative organ. It is the second month of god Prajāpati, by which thou dost bring even unruly men under thy sway.
- I,1,4. The sages of yore made the flesh-eating fire transformed into the generative organ women, trying to conceal it; with it they made ghee (charified butter) namely that which be-

longs to Tvashtar of the three horns -- may he put it in you.

(Presentation to the bride of new clothes with which the elders of the family had to dress her.)

I,1,5. These who spun, wove, who stretched, and what divine beings have knotted on both sides, may those goddesses cover you to old age; O long-living one, array thyself in this cloth.

I,1,6. Gird her with these clothes; make her to have a life of hundred years (and) make her life long. So may you live (one) hundred autumns, resplendent with power. O noble one! May you distribute wealth while you live.

I,1,7. (Presentation of the bride at the ceremony before the sacrificial fire, ready to be given away to the bridegroom.)

Soma gave to the Gandharva, Gandharva gave to Agni, so now Agni has given to me this maiden, and riches and sons.

I,1,8. May my lord make for me auspicious and uninjured paths. May a path over which my husband goes be made ready for me.

I,1,9. (Invocation of the god 'Fire' for the protection and prosperity of the bride.)

May Agni come hither first from the gods. May he release the offspring of this (bride) from the fetters of death. That may this King Varuna agree to, that this wife may not weep

-- may he

because of distress (falling to her lot) through
her sons - Svāhā.

hes with
dress her.)

I,1,10. May Agni Garhapatya protect her. May he
make her offspring reach old age. Not with an
empty lap, may she be mother of living children.
May she experience delight in her sons-Svāhā.

ched, and
oth sides,
age; O
is cloth.

I,1,11.(Blessings to the bride).

ke her to
ake her
ndred au-
ole one!
live.

May heaven protect thy back, Vāyu and the
two Aśvins thy thighs; may Savitrī protect thy
suckling sons; until the garment is put on(thy
sons) may Brhaspati guard (them), and the Viś-
vedevas afterwards - Svāhā.

eremony be-
be given

I,1,12. May no cry arise in thy house at night;
may lamenting women enter elsewhere. Mayst
thou be not troubled in a city of weeping
people, shine as the wife of a living man in
the house of thy husband, seeing thy children
happy.

dharva
to me this

I,1,13. Unfertility, grief for the death of child-
ren sins or sufferings, unfastening them like
a withered garland, I unfasten them as a snare,
and turn them towards thy enemies - Svāhā.

ous and un-
my husband

be protec-

I,1,14. May death go from hence, and may immort-
ality come to us; may Vaivasvata grant safety
to us. Depart, O Death! by a different path,
by one which is not ours, and is distinct from
the path of the gods. I speak to thee who hast

the gods.
(bride)
this King
not weep

eyes, who hast ears: do no harm to our offspring, nor to our male sons - Svāhā.

KHANḌA II

The Marriage Ceremony

I,2,1. (The Asmārohaṇa Ceremony)

Mount on this stone: be firm like a stone; destroy (lit. - turn away) thy enemies, and be not degraded before them.

I,2,2. (The Lājahoma Ceremony)

This woman, scattering the fried corn, is caused to say to us, 'Let my husband be long-lived, let him live for a hundred years; may my relatives prosper.'

I,2,3. (Formal separation of the maiden from her father's family.)

To the gods Aryaman and Agni the girl has made sacrifice; may he, the god Aryaman, loosen her from hence, not from thence - Svāhā.

I,2,4. To the god Pūshan and Agni, the girl has made sacrifice. May the god Pūshan loosen her from hence, not from thence - Svāhā.

I,2,5. This maiden, parting from the fathers, goes to the world of her husband, and has per-

to our off-
vāhā.

like a stone;
emies, and be

Fried corn, is
band be long-
years; may

from her

the girl has
Aryaman, loosen
- Svāhā.

the girl has
an loosen her
hā.

e fathers,
and has per-

formed the preliminary rite for a husband.
Besides, as the girl, united with thee, (strong)
has plunged through the stress of water, so may
we plunge through our enemies.

I,2,6. (The Saptapadī Ceremony)

One step for food, may Vishṇu lead thee;
two for strength, may Vishṇu lead thee; three
for the rule of life; may Vishṇu lead thee;
four for comfort; may Vishṇu lead thee; five
for cattle, may Vishṇu lead thee; six for the
prosperity of wealth, may Vishṇu lead thee;
seven for the sevenfold Hotrships, may Vishṇu
lead thee.

I,2,7. With the seventh step be my friend; may I
attain friendship with thee; may I not be sepa-
rated from thy friendship. Mayest thou not
withhold thy friendship; do not withhold thy
friendship.

I,2,8. (Benedictions of the audience.)

Auspicious is this bride; assemble, be-
hold her; having given her your congratula-
tions, depart to your several homes.

I,2,9. (The marriage vow and prayer to the gods for
the unanimity of married life.)

May all the Deities of the Universe mayst
the waters purify or unite our hearts; May
Mātarisvan, may Dhatar purify us! May the god-
dess Deshtrī unite us!

- I,2,10. I grasp thy hand for good fortune, that with me, as husband thou mayest be long-lived. Bhaga, Aryaman, Savitar, Purandhi -- the gods have given thee to me, in order that thou mayest attain housewifeship.
- I,2,11. Be of no evil eye, not bringing death to thy husband; bring luck to the cattle; be benevolent and vigour. Give birth to men to living children; be godly; bring good luck to men and cattle.
- I,2,12. May Prajāpati grant us progeny; may Aryaman unite us until old age; free from all evil omens enter thou thy husband's world. Be the bringer of prosperity to our bipeds and quadrupeds.
- I,2,13. O Bountiful Indra, make her bear good sons, bringing good fortune (to her husband); give her ten sons; make her husband the eleventh.
- I,2,14. Be thou supreme with the father-in-law, supreme also with the mother-in-law, be thou supreme with the sisters-in-law, supreme also over the brothers-in-law.
- I,2,15. May thy heart respond according to my purpose; may thy mind follow mine; mayest thou approve my commands with all thy heart. May Brhaspati imbue thee with compliance.
-

KHAṆḌA III

The Ceremonies that follow the Marriage Ceremony
to be performed by the bride and bridegroom.

-
- I,3,1. (Oblations to the fire for avoiding the sins
and shortcomings relating to the conduct, words,
smile and other physical defects.)

That ever (evils) there are in thy eyelids
and in the interstices (as the teeth etc.) of
thy body, I avert them with this full oblation.

- I,3,2. Whatever evil is in thy hair, whatever evil is
in thy vision and speaking, I appease them all
with this full oblation.

- I,3,3. Whatsoever there is intoward in thy habits, in
thy speech, and in thy smiles, I avert it with
this full oblation.

- I,3,4. Whatever evil is in thy interstices and (thy)
teeth, in thy hands and feet, I appease them
all with this full oblation.

- I,3,5. Those that are in thy thighs, and thy secret
parts, and joints of the legs, I make them all
void with this full oblation.

- I,3,6. 'Whatever deadly (sins) there are in all thy
members, I make them all void by these full ob-
lations of clarified butter.'

- I,3,7. (The ceremony of showing the Pōle star.)

Steady is the sky, steady is the earth,

steady is this entire Universe; steady are these mountains, steady is this bride in her husband's family.

I,3,8. By the variegated gem with food for storing, with life-powers for thread, with truth for knot, I bind thy mind and soul.

I,3,9. Whatsoever is in thy heart, let the same be in my heart; whatsoever is in my heart, let that be in thine.

I,3,10. (Departure of the bride to her husband's home)
Food is the shackle of life; I herewith bind thee with it.

I,3,11. (Prayers for the protection of the couple from dangers on the way.)

O Sūrya, mount into this Kīmsūka-hued variegated golden-coloured and good-wheeled (chariot); may axled like Śālmālī, it lead you to the heart of immortality; mayest thou make thy husband content. (syona = soft.)

I,3,12. May not the waylayers, who lie in wait for them, find the two spouses. Let them surmount what is difficult by easy (roads): May the enemies be confounded.

I,3,13. (Reception of the bride in the new home.)

Here be prolific, O cows, here O horses, and O men; here may the thousand-gifted Pusha also make his dwelling.

- I,3,14. 'Here be thy stay, here thy own support;
here thy pleasure; here be joyful. In me is
thy stability, in me find thy support, thy
pleasure, thy joy.'
-

KHANDA IV

Ceremonies Performed by the Bride and Bridegroom
at the House of the latter on the Fourth Day of
Marriage.

- I,4,1. (The Ceremony to secure the birth of a son.)

O Agni! Thou art expiation; thou art the
expiation of the gods. I, a Brāhmaṇa approach
thee, desirous of protection. Whatsoever
beauty dwells in her that brings evil, drive
that away from her.

- I,4,2. O Vāyu! Thou art expiation; thou art the
expiation of the gods. I, a Brāhmaṇa, approach
thee desirous of protection. Whatsoever is
within her that bringeth forth death to her
husband, drive that away from her.

- I,4,3. O Moon! Thou art expiation; thou art the
expiation of the gods; I, a Brāhmaṇa, approach
thee desirous of protection. Whatsoever there
is sonless within her, that drive away from her.

I,4,4. O Sūrya! Thou art expiation; thou art the expiation of the gods; I a Brāhmaṇa approach thee, desirous of protection. Whatsoever within her is unfavourable to cattle, that drive away from her.

I,4,5. O Agni, Vāyu, Chandra, Sūrya, ye are expiations, ye are the expiations of the gods. I, a Brāhmaṇa, approach thee, desirous of protection. What beauty in her is blameful, bringing death to her husband, is unfavourable to children and is unfavourable to cattle, drive that away from her.

I,4,6. May Viṣṇu prepare thy womb;
May Tvaṣṭar adorn thy beauty,
May Prajāpati impregnate,
May Dhātā grant conception.

I,4,7. O Sinīvālī, mayst thou grant conception.
O Sarasvatī, grant conception.
May the two divine Aśvins, wearing lotus-garlands, bring conception.

I,4,8. Male are Mitra and Varuna,
Male are the twin Aśvins,
Male are Agni and Vāyu,
May male embryo be in thy womb.

I,4,9. Male is Agni, male is Indra,
Male is the divine Bṛhaspati,
Mayst thou obtain a man-child, and
Mayst another male child be born after him.

KHAṆḌA V

(The ceremony of Sīmantakarāṇa or parting of the hair.)

I,5,1. This is the tree of the strong (Udumbara); be fruitful as the strong (Udumbara tree). Having renewed leaves again for gain (I.E. trees), let riches be born.

I,5,2. Wherewith Prajāpati parts the hair of Aditi for great benefit, therewith I part the hair. I cause her progeny to reach old age.

I,5,3&4. The Rāka who listens willingly I invoke with a beautiful song. Let her who brings happiness hear us. Let her (give her mind) approach, O Subhagā, giving murture. Let her sew the work with an unbreaking needle. Let her give a son, the best of the hundred.

I,5,5. What, O Rākā, are thy beautiful favours, with which thou givest treasures to the pious one, with these of good will thou dost stimulate for me offspring, happiness, cattle, long life to thy husband.

I,5,6. That (devata) who interposes adversely, saying, 'I am an obstacle' to her with the stream of ghi I make worship, making her the benignant goddess Deshtri.

I,5,7. (The sacrifice for the woman in labour.)
Vipasćit took the tail away. Dhatar

brought it back again. Go away, Vipascit!
This one shall be born as a man named N. N.

I,5,8. This is common, this is food, this is 1
longevity, this is immortality.

I,5,9. (The ceremony of Medhājānanam or the produc-
tion of intelligence.)

May Mitra and Varuna, may Agni give thee
understanding. May the two lotus-wreathed gods
Aśvins give thee understanding.

I,5,10. (Prayers for the long life and prosperity of
the child.)

O thou beautifully-parted-haired one! the
heart that thou hast, rests in Prajāpati. I
know that; methinks that is Brahman. May I not
have misfortune with my children.

I,5,11. Whatsoever mortal, now immortal finds him-
self in heaven and in the moon, to the name of
that imperishable one I bow. May I not fall
into misfortune with my children.

I,5,12. Indra and Agni, ye two creators, give pro-
tection (to my progeny), that this boy may not
die in his mother.

I,5,13. That heart of the earth is laid in the
moon as a black spot, that knowing, that see-
ing, may I not weep over misfortune of children.

I,5,14. (The ceremony of Nāmakarāṇam or giving a name
to the child.)

Who art thou? Which art thou? Thou art

He, thou art immortal. Enter (thou) into the month which belongs to the Lord of the Day.

I,5,15.(Transferring the care of the boy to the years, so that his life may be lengthened.)

Let Him give thee over to the day, let the day give thee over to the night, let the night give thee over to the half-month, let the half-months give thee over the months, let the months give thee over to the seasons, let the seasons give thee over to the year, let the year give thee over to old age and long life-
O N N.

I,5,16.(The benedictions of the father.)

Thou art limb born of limb;
Thou art born of the heart;
Breath, I form for thee breath.
Live thou as long as my life exists.

I,5,17.From limb to limb dost thou come into being;

Thou art born from the innermost,
Thou art by name Veda (study)
Live thou a hundred Autumns.

I,5,18.Be as a stone, be an axe,

Be unperishable gold.
Thou art myself, O son, do not die.
Live thou a hundred Autumns.

I,5,19. With the smacking sound of cows I kiss thee N.N.

KHAṆḌA VI.

The ceremony for the tonsure of the Child's head.

- I,6,1. This Savitar has come with the razor.
 I,6,2. Come hither, O Vāyu, with warm water.
 I,6,3. May the water wet him for (long) life.
 I,6,4. Thou art the tusk of Vishṇu.
 I,6,5. O Herb, protest him.
 I,6,6. O Knife, do not hurt him.
 I,6,7. With the Brahman (prayers) with which
 Pūshan sheared Br̥haspati, Vāyu and Indra, with
 them I cut your hair, for life, for livelihood,
 for old age and renown.
 I,6,8. May you have the three-fold age of Jamadagni
 The three-fold age of Kaśyapa,
 The three-fold age of Agastya,
 The three-fold age of the gods.
-

The Initiation Ceremony

- I,6,9. O Agni, Lord of Vows, I will observe the
 Vow; This I proclaim unto thee, may I be en-
 abled to do so, and in that be successful; in
 obedience to this vow, I come from the false
 to the true.

I,6,10. O Vāyu, Lord of the Vows, I will observe the vow, this I declare into thee; may I be able to do so, and in that be successful in obedience to this vow; I come from the false to the true.

I,6,11. O Sūrya, Lord of the Vows, I will observe the vow: this I proclaim unto thee, may I be able to do so, and so be successful. In obedience to this vow, I come from the false to the true.

I,6,12. O Moon, Lord of the Vows, I will observe the vow; this I proclaim into thee, may I be able to do so and be successful. In obedience to this vow, I come from the false to the true.

I,6,13. O lord of the Vows, I will observe the vow, I proclaim this unto thee, may I be able to do so, and be successful. In obedience to this vow I come from the false to the true.

I,6,14. With him who is coming (for Brahmacharyam) we have come together; pray keep away from us death: unharmed may we live with him; may be live in happiness.

I,6,15. Agni has grasped thy hand, Aryaman has grasped thy hand, thou art Mitra by thy action, Agni is thy teacher.

I,6,16. I have come for (the vow of) Brahmacharyam,

sviased initiate me. ~~SV. 1.6.17. At the bidding of the god Savitar, I grasp~~

I,6,17. What is thy name? My name is N.N.

I,6,18. At the bidding of the god Savitar, I grasp thy hand with the arms of Asvins and the hands of Pushan - O N.N.

I,6,19. Make a circumambulation of the sun-O N.N.

I,6,20. Thou art the knot of the life-spirits; do not loosen thyself. O Death, I hand over to thee this N.N.

I,6,21. O Ahu, I hand over to thee this N.N.

I,6,22. O Kṛṣṇa, I hand over to thee this N.N.

I,6,23. I hand thee over, O N.N. to Prajāpati.

I,6,24. I hand thee over, O N.N. to the god Savitar.

I,6,25. Thou art a pupil: a Brahmachāri, O N.N.

I,6,26. Put on fuel, sip water, do thy work; sleep not by day.

I,6,27. This girdle, which keeps me away from evil speech, and makes my colour appear pure, has come to me.

This girdle is a sister, a goddess bringing happiness, giving strength to Prāṇa and Apāna.

I,6,28. The preserver of truth art thou, the chief possession of ascetics, killing the Rākshasas

and resisting the enemies.

O Lady, surround me entirely, may we who wear thee, not perish.

I,6,29. So we attain that excellent splendour of the god Savitar; may he stimulate our thoughts (or prayers).

I,6,30. Bhūh, Bhuvah, Svar, om.

I,6,31. O rich in fame, make me rich in fame. As thou, O rich in fame, art rich in renown among the gods, so may I become famous among Brāhmaṇas.

I,6,32. I have brought wood for Agni, for the great knower in existences. As thou art kindled, O Agni with the fuel, so may I be kindled with long life, wisdom, brilliance, offspring, cattle, spiritual superiority, riches and food-Svāhā.

I,6,33. May my strength come again to me, my life come again to me, may luck come again to me. May my goods come come again to me; may divine power come again to me.

I,6,34. May my spirit return to me, my Ātman, my sight and my hearing return to me. May Vaisvāvara, the unimpaired protector of the body, the symbol of immortality abide within me.

I.N.

tar, I grasp
the hands

sun-O N.N.

spirits; do
d over to

s N.N.

this N.N.

rajāpati.

he god

ri, O N.N.

work; sleep

way from evil
pure, has

ldess bring-
Prāṇa and

ou, the chief
e Rākshasas

KHANDA VII.

Invocation to Various Deities.

- I,7,1. Those Agnis hidden in waters (namely) the Gohya, Upagohya, Maruka, Manohan, Khala, Viruja, Tanudrshti, Indriyaha, these I leave behind me.
- I,7,2. That which is terrible in the waters, that which is fearful in the waters, that which is unholy in the waters, I leave behind me.
- I,7,3. That which is shining, I seize here, with that I consecrate myself.
- I,7,4. To glory, to influence, to spiritual superiority, to strength, to the power of the mind, to courage, to food, to the increase of riches, to splendour to veneration.
- I,7,5. O Ásvins, consecrate me with that of which you made the woman. With which you brought away the Surā of the waters, with which you consecrated the dice, with which you consecrated the wide world, with that which is your fame.
- I,7,6. Rising, Indra stood with Maruts; having sparkling weapons; he stood with the early-coming ones. Thou art worshipped tenfold; make me (too) worshipped tenfold. I enter into thee; enter thou into me.

- I,7,7. Rising, Indra stood with Maruts, with sparkling ways; with the hot-rayed one stood he. Thou gainest (the worship of) a hundred; make me gain a hundred. I enter into thee; enter thou into me.
- I,7,8. Rising, Indra stood with Maruts, with sparkling rays. He stood with the setting one. Thou gainest (the worship of) a thousand; make me gain a thousand. I enter into thee; enter thou into me.
- I,7,9. Thou art the eye; thou art the sight; subdue in me all sins; may King Soma protect thee. Venerations unto thee; harm me not.
- I,7,10. Loosen from us, O Varuṇa, the upper chain, the lower and the middle one. Then, O Āditya, we will live in thy service free from guilt towards Aditi.
- I,7,11. Thou art Sfi, stay with me.
- I,7,12. Lead me, both ye, as eyes.
- I,7,13. Thou art Gandharva, protect me (come and) protect me.
- I,7,14. Like Yaksha, may I be dear to thy eye.
- I,7,15. (O Tongue) covered with lips, and edged with teeth alike Nakuli, a thunderbolt. May I not speak stumblingly. Make me speak pleasantly here to-day.

I,7,16. O Lord of the Forest, may you be firm, be our friend, the protector of heroes. Thou art fastened with the thongs, be firm; let him who stands upon you win what is to be won.

KHAṆḌA VIII.

Prayers to gods for the Protection of Cattle.

- I,8,1. Protest these my (cows), having strength on all sides, O Bhava and Indra. O Pūshan, bring them back. Let them arrive at our houses not being lost.
- I,8,2. These (cows) giving sweet milk, have not been lost to me, with their milk. May these cows, the mothers of the Ājya, (clarified butter), be here in greater number.
- I,8,3. Thou art the means of binding the cows; let the cows be bound.
- I,8,4. O Protector, protect the cattle born to me. May Pūshan grant them security, so that they may return to me alive.
- I,8,5. Thou art the thousandfold increase. Śrma gave thee to Indra. Thou, the unharmed, un-failing and giver of food.

I,8,6. Thou art the nurturer of cows; the prosperer of cows, (take) I thee.

A thousandfold nurturing art thou, lord of the thousandfold nurturing for thousandfold nurturing, I take thee.

I,8,7. With the copper knife, the pair of ears is marked. Of as many of you as there are this year, I have made the mark: of more and more of you may I make the mark in every following year.

I,8,8. This rope is the mother, which bring the cow back into the house with the calves. May the cow, rich in milk, give us milk in each later year.

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SECOND PRAPĀTHAKA

KHAṆḌA I

Sacrifices to the King of the Serpents so
that they may not harm the children and
cattle of the house.

II,1,1. Thou, who art King of the Snakes in the
east, here is thy offering.

Thou, who art King of the Snakes in the
south, here is thy offering.

II,1,2. Thou, who art King of the Snakes in the
west, here is thy offering.

Thou, who art King of the Snakes in the
north, here is thy offering.

II,1,3. Salutations unto thee, (O thou) the tusk
of the earth, preserver of the Universe; let
us not perish near thee. Separate not the
united; unite not the separated.

II,1,4. Soma is the King, Soma-bush is King, Soma
is our King; we belong to Soma. A queller of
snakes art thou, O Soma-bush. O soma-bush, a
queller of snakes thou art.

II,1,5. Whatever agreement you made with the s
seven Rrshis, you snakes, that transgress not.
Salutations unto you. Do ye not harm us.

II,1,8. Mayest thou not do harm to our son, grand-

son, our life, our cows, our horses. Do not
thou O Rudra, injure our splendid men. With
oblations we pray to thee continually.

II,1,9. To the hundred-weaponed, hundred-powered,
hundred-times helpful one, Vanquisher of Ene-
mies, (be this gift offered). May Indra who
has given us a hundred Autumns, lead us past
all evils.

II,1,10. Which four of the god-trodden paths run
between heaven and earth - which one of them
will bring liberation from destruction and
ruin, lead us to that one here, O all ye gods.

II,1,11. May summer, winter and spring, autumn
and the rainy season be fortunate for us. In
the safe protection of these seasons for a
hundred autumns may we be.

II,1,12. To Idvatsara, to the Parivatsūra, to the
Sāmvatsara, do we make great salutations. In
the benevolence of these worthy of sacrifice,
may we long be fresh and uninjured.

II,1,13. Better than good have the gods brought
together; with thee as aid may we win thee.
Do thou, Wonder-Worker, O drop, enter us. Be
propitious and kindly to our children, our
descendants.

(T.S. by A.B. Keith, V, 7, 2, 4).

II, 1,14. Impetuous art thou, O Life-breath, that

I say rightly; for you are at home everywhere, penetrating everything. As age and illness strip from my body, so may you be my preserver from illness. Kill us not, O Indra!

II,1,15. May Agni eat as the first, for he knows how the Havis are. May the wealth-bringing herbs make us the beloved of all men.

II,1,16. This barley has been mixed with honey and duly worshipped by Sarasvati, Indra of a hundred abilities, was furrow-master; the liberal Maruts were the ploughmen. (2nd line A.V. VI, 30, 1c.)

KHANḌA II

II,2,1. She first shone out; she became a milch-cow at Yama's. Let her be rich in milk, yield to us each succeeding summer. (A.V. III,10,1).

II,2,2. In every house I stand firm; firm in (every) kingdom, among the horses, I stand firm in the cattle; in every life-breath(vital airs) I stand firm, firm in prosperity, firm in every limb and I stand firm in every soul.

II,2,3. In heaven and earth I stand firm, firm in sacrifice.

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be my preserver
Indra!

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II,2,5. (Ceremony of the selection of an animal from the herd for sacrifice.)

When you, animals for sacrifice, think
in your hearts and your minds, then I will
fix your minds with the hundredfold tie of
words.

II,2,6. May thy mother grant thee permission, thy
father, thine own brother, thy friend in the
herd.

II,2,7. Taken for the gods is this Havis.

II,2,8. What cattle the lord of cattle slayeth,
Both the four-footed and the two-fotted,
From that sin may Agni exonerate me
As from the rest.

II,2,9. The fire moves, entered into the fire,
Son of the seers, protector against impreca-
tion, Graciously offer thou for us now with
good offering, Never withholding the obla-
tions from the gods.

II,2,10. Mortars and grind-stones are pressed to-
gether, When they prepare the Havis every
year. O Ekashtaka, having good progeny and
good heroes, Be lord of wealth.

II,2,11. (Ceremony for the protection of the herd of
cattle?)

The track of Ida is rich in Ghrta (clarified butter) and greatly trickling. I Jāta-
vedas, accept thou the oblations. The cattle

that are of the village all-formed, being of various forms, may seven of these be with me.

II,2,12. This is the one who showed herself first. But she who moves diving in the river is that. Treasures has she got, the first mother, For all possibilities are contained in her.

II,2,13. This is the one who first arose; She was a milch-cow of many colours; May she, who is the spouse of the year, Be benignant to us.

II,2,14. (Prayer to the God of Night at the end of the sacrifice?)

The night which the gods rejoice to meet as a milch-cow coming unto them, let her rich in milk, yield to us year after year.

II,2,15. O Night, thou the image of the year,
We worship thee;
Make not our descendants subject to decay,
And multiply our riches.

II,2,16. May Anumati approve to-day our sacrifice among the gods; let Agni be the oblation-carrier of me, the worshipper.

KHAṆḌA III

The Śrāddha Ceremony

(Ceremony of giving Funeral oblations to the spirits of the dead)

- II,3,1. Svāhā to Soma, with the Fathers.
- II,3,2. Svāhā to Agni, the conveyer of the offerings to the fathers.
- II,3,3. Expelled are the Asuras, the workers of evil or mischief, who sit in the Vedi.
- II,3,4. Whatever Asuras roam about at will, assuming various shapes, feeding upon Svadhā, be they longbodied or small-bodied, may Agni expel them from this world.
- II,3,5. Come here, ye men, on the mysterious old paths; both give us here excellent property, and assign to us wealth heaving all heroes.
- II,3,6. Here regale yourselves, O Fathers, Like bulls come hither, each to his own share.
- II,3,7. The Fathers have regaled themselves. Like bulls they have come each to his own share.
- II,3,8. Salutations to thee, O Fathers, for longevity. Salutations to thee, O Fathers, for strength. Salutations to thee, O Fathers, for satisfaction. Salutations to Thee, O Fathers, for happiness.

- II,3,9. Salutations to thee, O Fathers, for sap.
 Salutations to thee, Fathers, for wrath.
 Salutations to thee, Fathers, to thee, Fathers.
 Salutations to thee.
- II,3,10. Give us a house, O Fathers.
- II,3,11. A seat, O Fathers, we give to you.
- II,3,12. This, O Fathers, is your Clothing.
- II,3,13. (O Waters) Ye are a blessing to the
 Fathers Carrying food, nectar, butter, milk
 and water and innoxiating liquor, may ye ap-
 pease the Fathers.
- II,3,14. Put in here, Ye Fathers, a fruit of the
 body, a lotus-decorated boy, so that here may
 be a man.
- II,3,15. Agni was our measenger (conveyer) of the
 Havis. He carried the gifts, making them
 sweet-scented. He gave them to the Fathers,
 with our prayers. The Fathers ate it; hav-
 ing known this, O Agni, come back to your
 place.
- II,3,16. Carry the Caul, O Jatavedas, to the
 Fathers, where you see them standing in the
 distance. The streams of fat shall flow to
 them. May your demands and desires be ful-
 filled. Svāhā.
- II,3,17. Jātavedas, go to the gods with the caul.

For, thou art the first Hotar. Faultless be
the taking of the caul; may it be for my pros-
perity, that which I do here.

II,3,18. The loan which I have not yet paid back,
The tribute that I still owe to Yama,
This debt I carry herewith, give it back
Whilast I am still alive.

II,3,19. The Ekāṣṭaka, undergoing penance, brought
The mighty being, Indra, as offspring, There-
with the gods conquered their enemies; He
became a killer of Asuras by his wonderful
strength.

KHAṆḌA IV

(Ceremony of Agnihotra to be performed daily
by the householder?)

II,4,1. This part of the earth we worship, this
fortune-bringing and blisaful one. Expel the
rivals, that he may acquire the wealth of
others.

II,4,2. To Him who is worthy of praise and all-
knowing we construct with our minds this hymn,
as (a workman) makes a car. Happy is our
understanding, when engaged in his adoration.
Agni, in your friendship, do not let us perish.

II,4,3. We bring firewood, we offer oblations reminding thee of the successive seasons. Do thou thoroughly complete the rite in order to prolong our lives. Agni, through your friendship let us not perish.

II,4,4. May we be able to kindle thee. Perfect the rite; for through thee the gods partake of the offered oblations. Bring hither the Ādityas, for we love them. Let us not suffer injury, Agni, through thy friendship.

II,4,5. Asceticism, strength, reverence, shame, truth, wrath, forbearance, munificence, constancy, piety, resolution, voice, mind, Ātman, Brahman, in these I take my refuge, may these help me.

Bhūh, Bhuvah, Svar, om. In the great Ātman I take my refuge.

II,4,6. (Prayer to Garhapatyāgni?)

Omniformed-eyed art thou, and with bright teeth; for thee is the bed of leaves, and the house in the air (specially) made of gold. There and in an iron vessel are placed the hearts of the gods. Balābhrt and Balāsadh carefully watch these without closing their eyes. Which of thy twelve sons sacrifices for thee, year after year, a sacrifice that fulfils the desired, and then goes back to the Veda study. You are the Brāhmans among

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the gods, I among the men; the Brāhman takes his refuge in the Brāhmanas; I take my refuge in ye. When I am praying, do not pray against me; while I am sacrificing, do not sacrifice against me; while I am acting, do not act against me; I resort to ye; stimulated by ye, I shall accomplish the sacrifice. Let it be successful for me, let it be for my sake; let it be fulfilled for me. May Brāhman, who is (infinite like) the ocean and who embraces all, allow it to me. May Turya, the all-possessing son of Brāhman, allow it to me. May Svatra, the wise son of Mitra and Varuna, be pleased with me. To him, the omniscient, light-toothed all-possessing Turya, to the all-possessing Turya, to the wise Sacha, to the thousand-eyed son of Brahman, be our salutations.

II,4,7. May the thousand-armed son of the Lord of the cows protect the cattle. Let the Lord of prosperity grant me prosperity, let the Lord of Descendants grant descendants to me.

II,4,8. Kautomata, winning, fortunate is my action. Nakulī is the name of your mother, am I also a winner of men? Whatever is different in our wishes, bring that to unity, O great tree!

II,4,9. Like a ripe tree thou standest there; all

my desires (fulfil them) O Lord of the Earth.
To me, who thus know thee, give everlasting
pleasures, O Powerful!

II,4,10. Right is based on truth; the past (is
linked) with the future. May the air get dark;
give me food and fortune.

II,4,11. Thou art a part in everything; so the
Universe rests on thee. With this Universe,
being universal, O Enlightene, enlighten me.

II,4,12. Like a treasury full of wealth, then be-
ing pleased, givest one riches. Being invi-
sible, bring the visible here, (fulfil) give
me all my desires.

II,4,13. This is the sky of skies, the orb which
is shining there. To me, who know you so, O
(Great One) Lord of Knowledge, give lordships,
O Master!

II,4,14. Bhūh, Bhuvah, Svar, om! Like a sun to
look at, may I become; like the firs in
brightness, like the wind in life-breath,
like Soma in smell, like Brhaspati in wisdom,
like Asvins in Beauty, like Indra and Agni in
strength, sharing in Brahman (may I become).
May my enemies be sharing in evil.

KHAṆḌA V

(Ceremony for destroying poisonous reptiles
& insects)

- II,5,1. Vaiśvānāś, penetrating above my crown,
my head, my forehead, away do I throw you, the
devouring frightful, and deadly- Svāhā.
- II,5,2. From my neck, my two shoulders, my nose,
my face, away do I throw you, penetrating,
frightful and deadly (evil spirits) - Svāhā.
- II,5,3. From my two arms, from everywhere, in my
two sides (or ribs) my breast away do I drive
you, the frightful and deadly (evil spirits)-
Svāhā.
- II,5,5. From my two legs, from everywhere, in my
two heels, in the feet, away do I drive you,
the changing frightful and deadly (evil spirits)
- Svāhā.
- II,5,6. To the troubler we sacrifice, to the thin
-legged with spotted stomach, who trouble us
here - for giving (blessings) and for luck -
Svāhā.
- II,5,7. Go away, you troubler. Foil not us, O
Foiler. Make the way easy for me by which
wealth may come to me - Svāhā.
- II,5,8. Prajāpati! none but you has in his power
all these beings. With what wishes we sacri-

rice may those be granted. Let us be masters of wealth.

- II,5,9. The glory of the Brāhmaṇas am I, the glory of the Kshatriyas or kings, the glory of the Vaisýas, the glory of truth am I; I am the Glory of Glories.
- II,5,10. May the gods come again to me, (those) who have gone away from me, the powerful and the grand, I that am in this yellow vessel, Soma-topped (i.e. the world).
- II,5,11. Show me each of ye the beauty of the morning glow (of dawn); the food of the powerful let me eat; let that which is in thee be in me; may it be in thee that which is in me.
- II,5,12. What I see here with the eye, given by thee, by thy power, may I have enjoyment by that which I desire to enjoy; may it be part of me.
- II,5,13. The day has carried us across (with care), the night shall transport us; the night has transported us; the day shall transport us.
- II,5,14. (Prayer to the sun to be performed in the morning by the householder?)
O Āditya, I have stepped into the ship, the loaded (one) that is without danger, that has no leakage, the one that can transport us and has a hundred cars for salvation.

Om! salutations to Āditya, salutations
to Āditya, salutations to Āditya,

II,5,15. As soon as thou risest, O Āditya, may I
follow thee, standing.

II,5,16. O Āditya, as you go to rest, then also
will I go to rest.

II,5,17. To the Preserver - Svāhā.

II,5,18. To the Destroyer - Svāhā.

KHAṆḌA VI

(Ceremony for the increase of wealth &
prosperity?)

II,6,1. Vāstoshpati! Take us; give us good
entry and bring us no harm.

What we ask of thee, give (that) to us.
Be our salvation; save also the bipeds and
quadrupeds.

II,6,2. O Rākā, Sinīvāli, broad-plaited Sinīvāli,
gracious, healthful, wealth-bringing, bring
us glory on our way - Svāhā.

II,6,3. The paths that go to the east, the paths
that come from the north, (and everywhere else)
all those other paths, (along these) bring us
glory - Svāhā.

- II,6,4. As the ways progress, as the months go to the year (decrease through the decaying of the days), so may the Creators of fortune come to me together (with them) from all sides - Svāhā.
- II,6,5. As to the sea the rivers flow from all directions; so may friends and pupils come to me from all directions - Svāhā.
- II,6,6. O Lord of Riches! Come, Lord of Riches; come Lord of Riches, come.
- II,6,7. Y You two are the paths leading to the gods, making subjects.
As all beings are subdued by you, so may that N.N. be subdued to me - Svāhā.
- II,6,8. Couch, Life-force and mind, you two are paths leading to the gods.
As all the beings are in subjection to you, so may that N.N. be subdued to me-Svāhā.
- II,6,9. In the goddess Akuti take I my mental refuge, in the mother of sacrifice. May she listen to my call, to thee, Last one, highest syllable, who hast a thousand and ten thousand branches of sacrifice, to thee, Speech, I call I sacrifice by calling (out). May the desired things come to me, and fortune and glory - Svāhā.
- II,6,10. This I sacrifice to the Visvakarma here,

to Srivatsa - Svāhā.

II,6,11. A full sacrifice to glory, I offer. Whoever sacrifices to it, it gives a gift. A gift I crave, by glory may I shine in the world - Svāhā.

II,6,12. O Indra! dispel the darkness that is before thee. I am thy light. Come to me all-Svāhā.

II,6,13. Food is the only thing desirable indeed, for food alone is liked by the beings.

II,6,14. (Beautiful) Fortunate indeed is man's being. May the shining one put in me strength.

II,6,15. The juice, the energy, of food is Ghrta. I sacrifice with the desire for (strength and riches) success.

II,6,16. To (the cessation of) hunger -Svāhā.

II,6,17. To (the cessation of) hunger and thirst-Svāhā.

II,6,18. Fear not, you shall not die, you shall reach old age; the effect of poison I did not find, (causing) like the frightful foaming mouth.

II,6,19. Strong One, protect me; master, protect me. You are salvation from imprecations, from enemies.

KHAṆḌA VII

(Ceremony for destroying worms and insects)

II,7,1. Killed is your (destroyed) worm by Atri, killed by Jamadagni and by Gotama made weak (as grass) O Worm! doomed here you are, killer of Brāhmaṇa.

II,7,2. By the word (mantra) of Bharadvāja, I destroy you, O worm! The worm that turning wounds (hurts while proceeding), the worm that penetrates into the entrails, the two-headed white worm, the two-headed (worm) with four jaws (I destroyed).

II,7,3. Killed is the brood of worms, killed is the mother, killed is the father, and also the jug is broken, which contained their poison.

II,7,4. The worm we dash down with the arms of Indra. Killed are the worms with the Asatikas and the Nīlamakshikas (blue flies).

KHAṆḌA VIII

II,8,1. As being an object of worship, she appears with the sun.

She was the milch-cow of Yama. May she, being rich in milk, give us milk year after

year.

II,8,2. Herewith I step in this bright path
(decorated by Padyam) for nutrition.

II,8,3. Ye herbs, who have Soma as king, are
numerous, and of a hundred diversities
(times in kind), do you, without a gap
(unceasingly), give me protection in this
seat.

II,8,4. Ye herbs, who have Soma as king and are
spread over the earth, do ye, without a gap
give me (unfailing) protection at my feet in
this place.

II,8,5. Wherever, O Water, I look upon you, god-
desses, may prosperity come to me.

II,8,6. The left foot I wash; I establish bliss
in this realm.

II,8,7. The right foot I wash; into this region
I (let the blessings come) introduce prosperi-
ty.

II,8,8. First the one, then the other, both feet
I wash, for the prosperity of (this) kingdom,
for securing safety.

II,8,9. Thou art lord over food, (so) may I be-
come lordly.

II,8,10. Thou art fame; give me fame.

II,8,11. (Thou art) famous; (thou art fame) wi th
fame.

II,8.12. Thou art the food of fame; thou art the food of prestige (power) thou art the food of blessing; give me (good fortune) prosperity.

II,8.13. Untie the cow, from its chain of Varuna; (give her) put it upon the enemy; kill him (mine and that) of N.N. Of (from) both of us loosen the cow. May she eat grass and drink water.

II,8.14. Mother of Rudras, daughter of Vasus, sister of Acitya, navel of immortality, may you not kill this helpless, faultless cow; this have I advised the wise folk.

AA

AB

AS

AaB

AG

ApS

ApMh

ApG

ApMB

ArS

Arun

AU

AV

BDh

BrhD

BrhU

ChU

SB

SBK

Sank.

Sank.

Svet.

GE

GG

Gopal

Ghy.

HG

JB

ABBREVIATIONS

AA	Aitareya-Āraṇyaka
AB	Aitareya-Brāhmaṇa
AS	Āśvatāyana - Śrauta-Sūtra
AdB	Adbbūta Brāhmaṇa
AG	Āśvatāyana Gr̥hya-Sūtra
ApŚ	Āpastamba-Śrauta-Sūtra
ApDh	Āpastamba-Dharma-Sūtra
ApG	Āpastamba-Gr̥hya-Sūtra
ApMB	Āpastamba-Mantra-Pāṭha
ArS	Aranya-Saṃhitā
Arun U.	Aruneya-Upanishad
AU	Aitareya-Upanishad
AV	Atharva-Veda-Saṃhitā, Śaunaka recension
BDh	Baudhāyana-Dharma-Śāstra
BrhD	Brhad-Devata
BrhU	Brhad-Āraṇyaka-Upanishad, Mād̥h recension
ChU	Chāndogya Upanishad
ŚB	Śatapatha-Brāhmaṇa, Mād̥h recension
ŚBK	Śatapatha-Brāhmaṇa, Kāṇva recension
Śāṅk.Ś	Śāṅkhāyana Śrauta-Sūtra
Śāṅk.G	Śāṅkhāyana Gr̥hya-Sūtra
Śvet.U	Śvetasvatara-Upanishad
GB	Gopatha-Brāhmaṇa
GG	Gobhila-Gr̥hya-Sūtra
Gopal U	Gopala-Tāpani-Upanishad
Gr̥hyas	Gr̥hya-Saṃgraha
HG	Hiraṇyakośi-Gr̥hya-Sūtra
JB	Jaiminiya-Brāhmaṇa

JUB	Jaiminiya-Upanishad-Brāhmaṇa
Karmap	Karmapradīpa
Kauc	Kausika-Sūtra
KB	Kaushītaki-Brahmāṇa-Upanishad
KC	Kātyāyana-Śrauta-Sūtra
KhG	Khādīra Grhya-Sūtra
KS	Kāthaka-Saṁhitā
KSA	Kāthaka-Saṁhitā, Asvamedhagrantha
KU	Kātha-Upanishad
LC	Latyāyana-Śrauta-Sūtra
Mahābh	Mahābhārata
Mahā U	Mahā-Upanishad
MC	Mānava-Śrauta-Sūtra
MDh	Mānava-Dharma-Śāstra
MS	Maitrāyaṇī Saṁhitā
Mund U	Mundaka-Upanishad
N	Nirukta
PB	Pañcaviṁśa-Brāhmaṇa
PG	Pāraskara-Grhya-Sūtra
RV	Ṛg-Veda-Saṁhitā
RVKh	Khilas of the Ṛg-Veda
SV	Sāma-Veda-Saṁhitā
TA	Taittirīya-Āraṇyaka
TAA	Taittirīya-Āraṇyaka, Āndhra recension
TB	Taittirīya-Brāhmaṇa
TS	Taittirīya-Saṁhitā
TU	Taittirīya-Upanishad
Vait	Vaitāna-Sūtra
VS	Vājasaneyi-Saṁhitā, Mādhyasthina recension
VSK	Vājasaneyi-Saṁhitā, Kāṇva recension

Mantra- Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Śaṁhitās
I,1,1(a)	-	-	-	TS.1,7,7,1; 4,1,1,2.	VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; 1, 11,6,167,17; KS.13,14; 14,6; 15,11.
I,1,1(b)	-	-	-	TS.1,7,7,1; 4,1,1,2.	VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; KS.13,14; 15,11.
I,1,2(a)	-	-	-	-	-
I,1	-	-	-	-	-
I,1,3(a)	-	-	-	-	-
I,1,3(b)	-	-	-	-	-
I,1,4(a)	-	-	-	-	-
I,1,4(b)	-	-	-	-	-
I,1,5(a&b)	-	-	-	-	-
I,1,6(a)	-	-	-	-	-
I,1,6(b)	-	-	-	-	-
I,1,7	X,85,41 (a)	XIV,2,4 (a)	-	-	-
I,1,8	-	-	-	-	-

Other Saṃhitās	M.B.	Brāhmanas	Srauta- Sūtras	Gṛhya Sūtras	Miscellaneous (Āpastamba- Mantra- Pāṭha)
VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; 1, 11,6,167,17; KS.13,14; 14,6; 15,11.	I,1,1(a)	ŚB.5,1,1, 14,16; 6, 3,1,19.	MSS.7,1,1.	-	
VS.9,1; 11,7;30,1; VSK.10,1,1; MS.1,11,1; 161,7; KS.13,14; 15,11.	I,1,1(b)	ŚB.5,1,1, 16.		-	
-	I,1,2(a)	-	-	GG,2,1,10	
-	I,1	-	-	H	
-	I,1,3(a)	-	-	-	
-	I,1,3(b)	-	-	-	
-	I,1,4(a)	-	-	-	
-	I,1,4(b)	-	-	-	
-	I,1,5(a&b)	-	-	-	
-	I,1,6(a)	-	-	HG,1,4,2(a)	Ap.MB,2,2,6(a)
-	I,1,6(b)	-	-	PG,1,4,12(c) HG,1,4,2(c)	Ap.MB,2,7,7(c)
-	I,1,7	-	-	GG,2,1,19; PG,1,4,16(a) HG,1,20,2(a)	Ap.MB,1,3,2(a)
-	I,1,8	-	-	GG,2,1,20	

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitās
I,1,9(a)	-	-	-	-	-
I,1,9(b)	-	-	-	-	-
I,1,10(a)	-	-	-	-	-
I,1,10(b)	-	-	-	-	-
I,1,11(a)	-	-	-	-	-
I,1,12(a)	-	-	-	-	-
I,1,12(b)	-	-	-	-	-
I,1,14	-	XVIII,3,6 26	-	-	-
I,1,14(b)	X,18,1a	XII,2,21	-	TB,3,7,14 5a; TA.3,15,2a; 6,7,3a; TAA,10,46a	VS,35,7a
I,1,14(c)	X,18,1c	XII,2,21c	-	TB,3,7,14 5c; TA.3,15,2c; 6,7c; TAA,10,46c	VS.35,7c
I,2,1(a)	-	-	-	-	-
I,2,2(a)	-	XIV.2,63a	-	-	-
I,2,2(b)	-	XIV,2,63c	-	-	-

Other Saṃhitās	M.B.	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous (Āpastamba- Mantra- Pāṭha)
-	I,1,9(a)	-	-	AG,1,13,6(a); PG,1,5,11a; HG,1,19,7a.	
-	I,1,9(b)	-	-	AG,1,13,6c PG,1,5,11c	Ap.MB,1,4,7c
-	I,1,10(a)	-	-	PG,1,5,11a HG,1,19,7a	Ap.MB,1,4,8a
-	I,1,10(b)	-	-	PG,1,5,10c HG,1,19,7c	Ap.MB,1,4,8c
-	-	-	-	HG,1,19,7a	Ap.MB,1,4,10a
-	-	-	-	HG,1,19,7a	Ap.MB.1,4,9a
-	-	-	-	HG,1,19,7c	Ap.MB.1,4,9c
-	-	-	Śāṅk, S.S. 4,16,5a	-	-
VS,35,7a	-	ŚB,13,8,3, 4a	Apś.21,4, 1a	-	-
VS.35,7c	-	ŚB.13,8, 3,4c	Apś.21,4, 1c	-	-
-	-	-	-	AG.1,7,7a; GG.2,2,4	-
-	-	-	-	Śāṅk.G. 1,14,1a GG.2,2,6	Ap.MB.1,5,2a
-	-	-	-	HG.1,20,4c	Ap.MB.1,5,2c

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	her hitās
I,2,4(a)	-	-	-	-	-
I,2,4(b)	-	-	-	-	-
I,2,5(a)	-	-	-	-	-
I,2,6(a)	-	-	-	TS.3,2,6,1; TB.3,7,7,11	-
I,2,6(b)	-	-	-	TB.3,7,7,11	-
I,2,6(c)	-	-	-	TB.3,7,7,11	-
I,2,6(d)	-	-	-	TB.3,7,7,11	-
I,2,6(e)	-	-	-	TB.3,7,7,11	-
I,2,6(f)	-	-	-	TB.3,7,7,11	-
I,2,6(g)	-	-	-	-	-
I,2,8(a)	X,85,33	XIV,2,28(a)	-	-	-
I,2,8(b)	X,85,33	-	-	-	-
I,2,9	X,85,47(a)	-	-	-	-
I,2,10	X,85,36	-	-	-	-

Taittiriya Saṁhita Taittiriya Aranyaka Taittiriya Brahmana	Śruti Śāstra	Brāhmaṇas	Srauta- Sūtras	Grhya Sūtras	Miscellaneous (Āpastamba- Mantra- Pāṭha)
-	-	-	-	AG.1,7,13a; Śāṅk.G. 1,18,3a.	-
-	-	-	-	AG.1,7,13c; Śāṅk.G. 1,18,3a.	-
-	-	-	-	-	Ap.MB.I,4,4a
BS.3,2,6,1; B.3,7,7,11	-	-	Apś.10,22, 12.	GG.2,2,11 KHG.1,3,26; PG.1,8,1.	Ap.MB.1,3,7.
B.3,7,7,11	-	-	Apś.10,22,12	PG.1,8,1.	Ap.MB.1,3,8.
B.3,7,7,11	-	-	Apś.10,22,12	-	Ap.MB.1,3,9.
B.3,7,7,11	-	-	Apś.10,22,12	-	Ap.MB.1,3,10.
B.3,7,7,11	-	-	Apś.10,22,12	PG.1,8,1 HG.1,2,1,1	Ap.MB.1,3,11.
B.3,7,7,11	-	-	Apś.10,22,12	-	-
-	-	-	-	AG.1,7,19a; Śāṅk.G. 1,14,6; Śāṅk.76,24	-
-	-	-	-	AG.1,8,7 GG.2,2,14	-
-	-	-	-	-	-
-	-	-	-	AG.1,8,9; Śāṅk.G. 1,12,5	Ap.MB.1,11,3a
-	-	-	-	AG.1,7,3; Śāṅk.G. 1,13,2	Ap.MB.1,3,3a

Mantra- Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,2,11(a)	X,85,44(a)	XIV,2,17a	-	-
I,2,11(b)	X,85,44(a)	XIV,2,17c	-	-
I,2,12(a)	X,85,43	-	-	-
I,2,12(b)	X,85,43c	XIV,2,40c	-	-
I,2,13(a)	X,85,45(a)	-	-	-
I,2,13(b)	X,85,45(c)	-	-	-
I,2,14(a)	X,85,46	-	-	-
I,2,14(b)	X,85,45c	-	-	-
I,2,15(a)	X,85,46c	-	-	-
I,2,15(b)	-	-	-	-
I,3,7(a)	X,73,4a	VI,88,1a	-	TB,2,4,2, 8a.
I,3,7(b)	X,173,4b	VI,88,1c	-	TB.2,4,2, 8c.
I,3,8(a)	-	-	-	-
I,3,10(a)	-	-	-	-

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aittiriya amhitā aittiriya ranyaka aittiriya rahmana	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous (Āpastamba- Mantra-Pāṭha)
-	-	-	-	PG.1,4,16(a)	Ap.MB.I,1,4a
-	-	-	-	GG.2,7,12; PG.1,4,16c; MG.1,10,6c	-
-	MS.2,13; 23a; 169,4; KS.13,15a; 40,1a.	-	Apś. 14, 28,4a; MS.1,6,4,21	-	-
-	-	-	-	-	Ap.MB.1,11,5c
-	-	-	-	HG.1,20,2a	Ap.MB.1,4,6a
-	-	-	-	HG.1,20,2c	Ap.MB.1,4,6c
-	-	-	-	Śāṅk. G.1, 13,1.	Ap.MB.1,6,6a
-	-	-	-	HG.1,20,2c	Ap.MB.1,4,6c
-	-	-	-	AG.1,21,7a; Śāṅk.G.2,4, 1a; PG.1,8,8a	-
-	-	-	-	Śāṅk.G.2.4, 1c; PG.1,8,8c HG.1,5,11c	-
MB,2,4,2, 3a.	KS.35,7a	-	Apś.14,27, 7a	GG.2,3,12	-
MB.2,4,2, 3c.	KS.35,7C ^c	-	Apś.14,27, 7c.	MG.1,14,10c	-
-	-	-	-	GG.2,3,21	-
-	-	-	Kanc.89,10c	-	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁh.
I,3,11(a)	X,85,20a	XIV,1,61a	-	-	-
I,3,11(b)	X.85,20c	XIV,1,61c	-	-	-
I,3,12(a)	X,85,32a	XII,1,32d XIV,2,11a	-	-	-
I,3,13(a)	-	XX,127,12a	-	-	KS.2
I,3,13(b)	-	XX,127,12c	-	-	KS.1
I,3,14	-	-	-	TS.7,1,12, 1; 18,2; 4,17,2; TB.3,8,9,3; 12,2.	VS. 22, MS. 16, KSA 4,6
I,4,1	-	-	-	-	-
I,4,2	-	-	-	-	-
I,4,4	-	-	-	-	-

Uttirīya Sāhita Uttirīya anyaka Uttirīya Sāhita	Other Sāhitas	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	Śāṅk. S. 9,28,11	MG.1,13,6a Śāṅk. G. 1,15,13	Ap.MB.1,6,4a
-	-	-	-	MG.1,13,6c	-
-	-	-	-	AG.1,8,6 Śāṅk. G. 1,15,14 GG.2,4,2	Ap.MB.1,6,10a
-	KS.35,3a	AB.8,11,5a	Śāṅks. 12, 15,1,3a; LC.3,3,2a; Apc.9,17,1a	GG.2,4,6	Ap.MB.1,9,1a
-	KS.35,3c	AB.8,11,5c	Śāṅk. S. 8,11,15c; 12,15,13c; LC.3,3,2c; Apc.9,17,1c	-	-
3.7,1,12, ; 18,2; ; 17,2; B.3,8,9,3; 2,2.	VS.8.51; 22,19; MS.3,12,4; 161,11; KSA.1,3; 4,6.	AB.5,22,10; SB.4,6,9,8; 13,1,6,2.	AC.8,13,1; LC.3,8,12; Apc.20,5,19; 21,12,7; MC.7,2,3.	Śāṅk. G. 3,11.4	-
-	-	-	-	Śāṅk. G.1, 18,3; PG.1,11,12; HG.1,24,1; KHG.1,4,12.	Ap.MB.1,10,3
-	-	-	-	Śāṅk.G. 1,18,3; PG.1,11,2; HG.1,24, 1.	Ap.MB.1,10,4
-	-	-	-	Śāṅk.G.1,18,3	-

Mantra Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,4,5	-	-	-	-
I,4,6	X,184,1a	V,25,5a	-	-
I,4,6(b)	X,184,1c	V,25,5c	-	-
I,4,7(a)	X,184,2a	V,25,3a	-	-
I,4,7(b)	X,184,2c	V,25,3c	-	-
I,4,8(a)	-	-	-	-
I,5,1(a)	-	-	-	-
I,5,3	II,32,4a	VII,48,1a	-	TS.3,3,11,5a.
I,5,4(a)	II,32,4c	VII,48,1c	-	TS,3,3,11,5c.
I,5,5(a)	II,32,5a	VII,48,2a	-	TS.3,3,11,5a.
I,5,5(b)	II,32,5c	VII,48,2c	-	TS.3,3,11,5c.

aittirīya śāhita aittirīya raṇyaka aittirīya rahmaṇa	Other śāhita	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	-	GG.2,5,3;	-
-	-	KB.3a.	-	GG.2,5,9 KHG.1.4,15; HG.1,25,1a; MG.2,18,2a.	Ap.MB.1,12,1a
-	-	-	-	-	-
-	Brh.U.6,4, 20a;	ŚB.14,9,4, 20a	-	GG.2.5,9; HG.1,25,1a MG.2,18,2a	Ap.MB.1,12,2a
-	Brh.U,6,4, 20c.	ŚB.14,9,4, 20c.	-	-	-
-	-	-	-	Śāṅk. G. 1,17,9a; GG.2,6,3.	-
-	-	-	-	Śāṅk. G. 1,22,10; GG.2,7,4, PG.1,15,6a Khg.2,2,25	-
3.3,3,11,5a.	MS.4,12,6a; 194,16; KS.13,16a.	-	-	-	Ap.MB.2,11,10 N. 11,31a
3.3,3,11,5c.	MS.4,12,6c; 195,1; KS.13,16c	-	-	-	Ap.MB.2,11,10c
3.3,3,11,5a.	MS.4,12,6a; 195,2; KS.13,16a	-	-	-	-
3.3,3,11,5c.	MS.4,12,6c; 195,3; KS.13,16c	-	-	-	Ap.MB.2,11,11c

Mantra- Brāhmaṇa	R̥g-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,5,6(a)	-	-	-	-
I,5,9(b)	-	-	-	-
I,5,10(a)	-	-	-	-
I,5,11(a)	-	-	-	-
I,5,12(a)	I,21,6c VII,94,8c	-	-	-
I,5,13(a)	-	-	-	-
I,5,14(a)	-	-	-	TS.3,2,3,2
I,5,17(b)	-	-	-	-
I,5,18(a)	-	cf. AV. I,2, 2(b) Asmanam Tanvane Krdhi	-	-
I,6,1	-	VI,68,1a;	-	-
I,6,2 MB = Udakenaidhi	-	VI,68,1b;	-	-

Taittirīya Saṃhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṃhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	Brh.U. 6,3,1a	ŚB.14,9,3 3a	AŚ.8,14,4a; SS.4.18,1a.	HG.1,2,18a	Ap.MB.2,8,5a
-	-	-	-	-	Ap.MB.2,12,2c
-	KB.U.2,10a	-	-	AG.1,13,7a PG.1,11,9a	Ap.MB.2,13,4a
-	KB.7,12a	-	Apś.5,9,8a MC.1,5,3, 8a	-	-
-	-	-	-	-	Ap.MB.1,8,5b
-	-	-	Apś.5,9,7, 16,14,2; 19,11,8	-	-
TS.3,2,3,2	VS.7,29; 20,4; VSK.9,1,4; KS.37,13,14	ŚB.4,5,6,4; TB.2,6,5,3.	KC.9,7,14; 19,4,19; MC.2,3,7,1; Apc. 12,19, 1; 19,10,1.	-	-
-	Brh.U,6,4, 26c;	Cf.ŚB.14,9, 4,26c; cf.KBU.2, 11c.	-	AG.1,15,3c HG.2,3,2c, MG.1,17,5c	Ap.MB.2,14,3c
-	Brh.U,6,4, 26a.	ŚB.14,9,4, 26a. KBU.2,11a.	-	AG.1,15,3a HG.2,3,2a MG.1,17,5a	Ap.MB.2,12,1a
-	Kauc. 53,17	-	-	GG.2,9,10	-
-	-	-	-	AG.1,17,6; MG.1,21,2a Vayur Udakenet	Ap.MB.2,1,1a Vayur Udaken- chi

Mantra- Brāhmaṇa	R̥g-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,3	-	cf. AV, VI, 68,2(b) = Apa Undan- tu Varchasa	-	TS.1,2,1,1a; KS.2,1
I,6,4(cf. parallel passage; Vishnor druvossi	-	-	-	TS.1,2,13, 3; 6,2,9,4.
I,6,5(cf. = VS.4,1; 5,42;6,15; SB.3,1,2,7; 6,4,10; 8,2,12.)	-	-	-	TS.1,2,1,1 3,5,1; 9,2; 6,3,3,2; 9,1.
I,6,6	-	-	-	TS.1,2,1,1; 3,5,1; 9,2; 6,3,3,2; 9,1.

Taittirīya Saṃhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṃhitās	Brāhmaṇas	Śrauta- Sūtras	Gṛhya Sūtras	Miscellaneous
TS.1,2,1,1a; KS.2,1	-	-	-	AG.1,17,7; CG.1,28,9a CG.2,9,12; HG.1,9,12; 2,6,6; MG.1,21,3b	Ap.MB.2,1,29
TS.1,2,13, 3; 6,2,9,4.	VS.5,21; MS.1,2,9; 19,11; KS.2,10; 25,8.	ŚB.3,5,3,	KC.8,4, 22; ApŚ.11,8, 1,15; MC.2,2,2, 33.	CG.2,9,13; Kng.2,3,22.	-
TS.1,2,1,1 3,5,1; 9,2; 6,3,3,2; 9,1.	MS.1.2,1,9, 9; 1,2,14; 23,5; 1,2, 16; 26,12; 3,6,2; 61,3; 3,9,3; 115, 18; 3,10,1; 129,7; KS.2,1; 3,2, 6; 263; Kanc.44,30.	-	ApŚ.7,2, 4; 18,12; 10,5,8, 10; MC.1,8,1, 6; 4,7; 2,1,1,22.	AG.1,17,8; Saṃh. G.1, 28,12.	-
TS.1,2,1,1; 3,5,1; 9,2; 6,3,3,2; 9,1.	VS.4,1; 5. 42; 6,15; MS.1,2,1; 9,9; 1,2, 14; 23,5; 1,2,16; 26, 12; 3,6,2; 61,3; 3,9, 3; 115,18; 3,10,1; 129,2; KS.2,1,;3, 2,6; 26,3; Kanc.44,30; 92,18.	ŚB.3,1,2, 7; 6,4, 10; 8,2, 12.	ApŚ.7,2, 4; 18,12; 10,5,8, 10; MC.1,8, 1,7; 4,8; 2,1,1,23.	AG.1,17,9;	

Mantra- Brāhmaṇa	Rg-Veda Sāhita	Atharva- Veda Sāhita	Sāma- Veda Sāhita	Taittirīya Sāhita Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,7(a)	-	-	-	-
I,6,8(The reading else- where; Yaś devānam trayasam)	-	-	-	-
I,6,7(b)	-	-	-	-
I,6,9	-	-	-	TS.1,5,10,3; 6,7,2; TB.3,7,4,7; TA.4,41,3.
I,6,10	-	-	-	TB.3,7,4,7; TA.4,41,4.
I,6,11	-	-	-	-
I,6,13 (cf. Vratānām Vratapate Vratam Acharrisham) (MS.4,9,26; 138,8; TA.4,41,6 and Kanc 56,7)	-	-	-	-
I,6,14	-	-	-	-
I,6,15	-	-	-	-
I,6,16(b)	-	-	-	-

the
SāhitaVS.
VSK.

VSK.

VS.
MS.
137
KancMS.
137MS.
137
6,2MS.
137
TB.
TA.

Kanc

Taittiriya Saṁhitā Taittiriya Āraṇyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
-	-	-	-	GG.2,9,15; HG.2,6,10a; MG.1,21,6a	Ap.MB.2,1,4a 6a.
-	VS.3,62 c; VSK.3,9,4c.	-	-	CG.1,28,9d; HG.1,9,6c; MG.1,1,24d.	Ap.MB.2,7,2c.
-	VSK.3,9,5c.	-	-	PG.2,1,16c	-
TS.1,5,10,3; 6,7,2; TB.3,7,4,7; TA.4,41,3.	VS.1,5; MS.4,9,24; 137,8; Kanc 56,6;	SB.1,1,7,2;	Śānk.5,4,8, 3; Apc.4,3,2; 15,20,3.	-	-
TB.3,7,4,7; TA.4,41,4.	MS.4,9,24; 137,9.	-	Apś.19,3,2.	-	-
-	MS.4,9,24; 137,11,4, 2,26.	-	-	-	-
-	MS.4,9,24; 137,12; TB.3,7,4,8; TA.4,41,4.	-	Apś.4,3,2.	-	-
-	-	-	-	GG.2,10,20 HG.15,1a; MG.1,22,2a	Ap.MB.2,3,1a
-	-	-	-	HG.1,5,9.	Ap.MB.2.3,3.
-	Kanc 55,9.	SB.11,5,4,1	-	GG.2,10,21 PG.2,2,6; APG.4,11,1; HG.1,5,2.	Ap.MB.2,3,26.

Mantra- Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,17	-	-	-	-
I,6,19	-	X,5,37a	-	-
I,6,20	-	-	-	TA.10,37,1
I,6,23	-	-	-	-
I,6,24	-	-	-	-
I,6,25	-	-	-	-
I,6,26(a)	-	-	-	-
I,6,26(b) (The reading elsewhere: mā diva Sushuptāḥ)	-	-	-	-

Taittirīya Sāṁhitā Taittirīya Āraṇyaka Taittirīya Brahmaṇa	Other Sāṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
-	IS.7,29; ISK.9,1,4; KS.37,13; 38,4; Kanc 55,10.	ŚB.4,5,6,4; 11,5,4,1.	-	Śāṅk. G. 2,2,4; GG.2,10,22; KHG.2,4,12; PG.2,2,17; HG.1,5,4; MG.1,22,4.	Ap.MB.2,3,27.
-	VS.2,26,27; KS.5,5; 32,5.	ŚB.1,9,3, 17,20.	-	-	-
TA.10,37,1	Mahan U. 16,2.	-	-	Śāṅk. G. 3,8,5; GG.2,10,28; HG.1,5,12; 21,4; MG.1,22,6.	-
-	-	ŚB.11,5,4, 3.	-	PG.2,2,21; GG.2,10,31;	-
-	-	ŚB.11,5,4,3.	-	PG.2,2,21	-
-	-	ŚB.11,5,45	-	AG.1,22,2; Śāṅk. G. 2,4,5; GG.2,10,33; KHG.2,4,19; PG.2,3,2.	Ap.MB.2,6,14
-	-	ŚB.11,5,4, 5.	-	Śāṅk. G. 2,4,5; PG.2,3,2.	-
-	-	-	-	Śāṅk. G. 2,4,5; GG.2,10,34 PG.2,3,2; HG.1,5,10	-

Mantra Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,27(a)	-	-	-	-
I,6,27(b)	-	-	-	-
I,6,28(a)	-	-	-	-
I,6,29(a)	III,62,10a	-	II,812(a)	TS.1,5,6,4a; 8,4; 4,1,11; 1a; TA.1,11,2a; 10,27,1a; TAA.10,335a.
I,6,29(b)	III,62,10c	-	II,812(c)	TS.1,5,6,4c; 4,1,11,1c; TA.1,11,3c; 10,27,1c; TAA.10,35c.

Taittiriya Saṁhitā Taittiriya Āraṇyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	-	Śāṅk. G. 2,2,1a GG. 2,10,37; PG. 2,2,8a; MG. 2,22,10a	Ap. MB. 2,2,9a
-	-	-	-	PG. Ādadhana HG. Āvahanti MG. Ābhajanti Śāṅk. G. 2,2,1c PG. 2,2,8c; MG. 1,4,4c; MG. 1,22,10c	Ap. MB. 'Ābha- ranti' 2,2, 9c.
-	-	-	-	MG. Tarutri APG. 4,10,11 MG. 1,22,7a	Ap. MB. <u>paraspri</u> 22,10a.
TS. 1,5,6,4a; 8,4; 4,1,11; 1a; TA. 1,11,2a; 10,27,1a; TAA. 10,335a.	VS. 3,35a; 22,9a; 30, 2a; 36,3a; MS. 4,10,3a; 149,14; Brh. U. 6,3, 11; Svct. U. 4,18; Kauc. 91,6.	AB. 4,32,2; 5,5,6; 13, 8,19,8; KB. 23,3; 26,10; GB. 1,1,34; DB. 3,25a; SB. 2,3,439a; 13,6,2,9; 14,9,3,11; JNB. 4,28,1.	AC. 7,6,6; 8,1,18 Śāṅk. S. 2,10,2; 12,7; 5,5, 2; 10,6,17; 9,16; Apc. 6,18,1; 6,4,8.	Śāṅk. G. 2,5,12; 7,19.	Mahan U. 15,2a MU. 6,7a,34; Ap. MB. 2,4,13.
TS. 1,5,6,4c; 4,1,11,1c; TA. 1,11,3c; 10,27,1c; TAA. 10,335c.	VS. 3,35c; 22,9c; 30, 2c; 36,3c; MC. 4,10,3c; 149,15; Brh. U. 6,3, 13	KB. 26,10; GB. 1,1,36; DB. 3,25c; SB. 2,3,4, 39c; 14,9, 3,13; JNB. 4,28,3	Śāṅk. S. 2,10,2; Kanc 91,8.	HG. 1,6,11	Mahan U. 15, 2c; MU. 6-7c.

Mantra- Brahmana	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brahmana
I,6,30	-	-	-	-
I,6,31(a)	-	-	-	-
I,6,32(a)	-	-	-	-
I,6,32(b)	-	-	-	-
I,6,33(a)	-	VII,67,1a	-	TA.1,30,1a; 32,1.
I,6,33(b)	-	-	-	TA.1,30,1d

<p>aittiriya smṛitā aittiriya śraṅgāyaka aittiriya brahmana</p>	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Gr̥hya Sūtras	Miscellaneous
-	KS.22,8; 35,17.	AB.2,31,4; 32,1; 37, 17; 5,32,5; 34,4,5; 8, 7,6; KB.6, 10; GB.1,1, 17; SB.2,1, 4,11-13; 11,1,6,3; 5,8,4,6; TB.1,1,5,2; 3,7,4,3; 2, 1; JNB.1,1, 3; 23,6; 4, 28,1.	AC.1,12,32; 5,2,12; 9, 11; Śaṅk.S. 2,7,7; KC.17,4,16; 25,1,5; 4, 11. Apc.9, 1,11; 2,4; 16,4; 14,32, 7;16,23,1; 20,15,10; 21,17,11; MC.1,5,3,15; 3,1,8; 3,2,7; 6,1,7; 8,6; CG.1,16,4.	GG.2,7,5; 4,6,1; KHG.4,1, 19; MG.2,1, 16.	Ap.MB.2,14,11
-	Kanc. 56,3.	-	-	GG.2,10,41	Ap.MB.2,5,1.
-	-	-	-	AG.1,21,1a Sank.G.2, 10; 46. PG.2,4,3a HG.1,7,2a	Ap.MB.2,6,2a
-	-	-	-	PG.2,4,3c; HG.1,7,2c.	Ap.MB.2,6,2c
A.1,30,1a; 2,1.	Brh.U.6,4, 5a; Kanc.9, 2; 45,17; 54,2; 57,8; 66, 2.	ŚB.14,9, 4,5a.	Śaṅk.S.8, 10,1a; Vait.18,4.	AG.3,6,8a; GG.3,3,34; HG.1,17,4a; MG.1,3,1a.	-
A.1,30,1d	-	-	-	AG.3,6,8c; HG.1,17,4d; MG.1,3,1c.	-

Manta- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,34(a)	-	-	-	TA.2,5,3a.
I,6,34(b)	-	VI,53,2c	-	TA.2,5,3e.
I,7,3(b)	-	-	-	-
I,7,5(a)	-	-	-	-
I,7,5(b)	-	XIV.1,36c	-	-
I,7,6(a)	-	-	-	-
I,7,9(a)	-	2,17,6.	-	TS.7,5,19, 2.
I,7,9(b)	cf.RV.VI, 75,18(b)	VII,118,1b	-	-
I,7,10(a) (Ud Uttaraṁ -TS.2,5,12; 1;4,2,11,2; MS.4,14,3; 218,13; KS.40,11; TB.2,7,16,4 TA.2,4,1; Vait.28,17; KC.16,5,17; 25,1,11. Apc.3,13,1; 7,27,16; 9; 8.7;	I,24,15a	VII,7,83, 3a; 18,4,69a.	-	TS.1,5,11, 3a; 4,2,1, 3a; 5,2,1, 3; TB.2,8,1,6.

Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitās	Brāhmaṇa	Śrauta- Sūtras	Gṛhya Sūtras	Miscellaneous
TA.2,5,3a.	VS.4,15a; VSK.4,5,7a; MS.1,2,3a; 1,2,5.	ŚB.3,2,2, 23.	Apc.10,183a 17,23,11a.	-	-
TA.2,5,3e.	VS.4,15d; MS.1,2,3c; 12,6.	ŚB.3,2,2, 23.	Apc.10,18, 3c.	-	-
-	-	-	Apc.6,14,7d	-	-
-	-	-	Śāṅk. S,8, 11,13a.	GG.3,4,18	-
-	-	-	Śāṅk. S,8, 11,13c;	PG.2,6,12c PG.2,6,12d.	-
-	-	-	Śāṅk. S. 8,11,13c.	PG.2,6,16; GG.3,4,20; KHG.3,1,19.	-
TS.7,5,19, 2.	KSA.5,15.	-	Śāṅk. S. 8,21,3.	GG.3,4,22. KHG.3,1,21	-
-	-	-	-	-	-
VS.1,5,11, a; 4,2,1, a; 5,2,1, ; B.2,8,1,6.	Ars.1,4a; VS.12,12a; KS.3,8a; 16, 8a; 19,11; 21,13; MS.1,2,18a; 28,8; 2,7, 8; 85,13; 3,2,1; 15, 19; 4,10,4; 153,9,4,14, 17a; 246,5.	ŚB.6,7,3 8.	Śāṅk.S.6, 10,11; 8, 11,5.	HG.1,9,10; GG.3,4,23; MG.1,23,27; Śāṅk. G. 5,2,4.	-

Mantra- Brāhmaṇa	Rg-Veda Sāmhita	Atharva- Veda Sāmhita	Sāma- Veda Sāmhita	Taittirīya Sāmhita Taittirīya Āranyaka Taittirīya Brāhmaṇa
I,7,10(a) (Cont'd) 20,5; 16,10,14; 17,22,3; MC.3,1,29 5,1,3,26; 6,1,4; Kanc. 82,8 RHG.3,1,22 PG.1,2,8.				
I,7,10(b)	-	-	-	-
I,7,10(c)	VI,47,26a	VI,125,1a.	-	TS.4,6,6,5a
I,7,16(b)	VI,47,26c	VI,125,1c.	-	TS.4,6,6,5c.
I,8,5(a) (cf. bhuvanamasi VS.22,3; TS.1,1,12; 1,7; 1,11,1)	-	-	-	-
I,8,6(a)	-	cf. XIII,1, 12d.	-	-
I,8,6(b)	cf. R.V.2, 32,5d.	(Sahasraposam subhage rarāpā)	-	-
I,8,7(a)	-	VI,141,2a	-	-
I,8,7(b)	(cf. Yāvatīnām idam karomi bhuyasinam uttoram saman Kriyasam: MS.9,5,3)			

O.
S.

Ar

VS

MS

18

KS

Va

34

Ka

VS

SS

MS

18

KS

MS

(b)

Sa

MS

MS

Ka

Taittiriya Saṁhitā Taittiriya Āraṇyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brahmana	Śrauta- Sūtras	Gṛhya Sūtras	Miscellaneous
-	Ars.1,4c.	-	-	-	-
TS.4,6,6,5a	VS.29,52a; MS.3,1,3a; 186,7; KSA.6,1a; Vait. 6,8; 34,15; Kanc 15,11.	AB.8,10,2; GB.1,2,21.	Apc.20,16 13; MC.7,1,2; 9,2,3.	AG.2,6,5; GG.3,4,31; Śaṅk.G.3, 1,13; MG.1,13,5 KHG.3.1,29.	N.9,12a
TS.4,6,6,5c.	VS.29,52c; SSK.31,20c; MS.3,16,3c; 186,8; KSA.6,1c.	-	-	-	N.2,5;9,12c
-	MS.9,5,3. (bhuvānmasi Sahasram - MS.4,2,9)	-	-	-	-
-	MS.3,1,28d	-	AŚ.1,12,37d Aps.9,3,1d.	-	-
pa)	-	-	-	-	-
-	Kanc 23,14.	-	-	-	-
700 saman	-	-	-	-	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	
I,8,8(b)	IV.57,7c.	III,10,1c; 17,4c.	-	TS.4,3,11, 5c.	MS. 161 KS.
II,1,8(a)	I,114,8a	-	-	TS.3,4,11, 2a; 4,5,10, 3a; TAA.10,53a.	VS. MS. 197 KS.
II,1,8(b)	I,114,8c	-	-	TAA.10,53c; TS.3,4,11, 3c; 4,5, 10,3c.	MS. 197 KS.
II,1,9(a)	-	-	-	TS.5,7,2,3a	KS.
II,1,9(b)	-	-	-	-	KS. (na MS. 21c
II,1,10(a)	-	-	-	TS.5,7,2,3a	
II,1,10(b)	-	-	-	TS.5,7,2,3c	
II,1,11(a)	-	cf.VI,55,2a	-	TS.5,7,2,4a	
II,1,11(b)	-	-	-	TS.5,7,2,4c	MS. 21c
II,1,12(b)	X,14,6c	VI,53,3c XVIII,1,58c	-	TS.2,6,12, 6c; 5,7,2,4c	VS. KS.
II,1,13(a)	-	-	-	TS.5,7,2,4a, 5; KS.13,15a; TB.2,4,87a.	Man

aittiriya smṛiti aittiriya śrauta aittiriya śrauta	Other Smṛitis	Brahmanas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
S.4,3,11, c.	MS.2,13,10c 161,13; KS.39,10c.	-	-	-	-
S.3,4,11, a; 4,5,10, a; AA.10,53a.	VS.16,16a MS.4,12,6a; 197,15; KS.23,12a.	-	-	-	Śvet.U.4,22a
AA.10,53c; S.3,4,11, a; 4,5, c.	MS.4,12,6c 197,17; KS.23,12c	-	-	-	Śvet.U.4,22c.
S.5,7,2,3a	KS.13,15a	-	Apś.6,29,12 17,9,4; MC.1,6,4, 21a.	PG.3,1,2a; GG.3,8,10; KHG.3,3,7;	Śvet.U.4,22c.
-	KS.13,15c (nayat) MS.1,6,4. 21c(Nayat)	-	-	PG.3,1,2c	-
S.5,7,2,3a	-	-	-	PG.3,1,2a	B.Dh.2,6,11,11a
S.5,7,2,3c	-	-	-	PG.3,1,2c	B.Dh.2,6,11,11c
S.5,7,2,4a	-	-	-	SG.4,18,1a PG.3,2,2a	-
S.5,7,2,4c	MS.1,6,4, 21c.	-	-	SG.4,18,1c PG.3,2,2c.	-
S.2,6,12, S.5,7,2,4c	VS.19,50c; KS.13,15c.	-	MC.1,6,4, 21c	PG.3,2,2d	N.11,19c.
S.5,7,2,4a, 13,15a; 2,4,87a.	Kanc 74,19a	-	Aś.2,9,10a; Apc.6,30,8; MC.1,6,4. 25a.	Śāṅk.G. 3,8,3a.	-

Mantra- Brāhmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Oth Sar
II,1,13(b)	-	-	-	TS.5,7,2,4c. TB.2,4,8,7c.	
II,1,14(a)	-	-	-	-	Kar
II,1,14(b)	-	-	-	-	Kar
II,1,15(a)	-	-	-	KS.13,15a	MS.
II,1,15(b)	-	-	-	KS.13,5 c; TB.2,4,8,7c	
II,1,16(a)	-	-	-	KS.13,16a; TS.2,4,8,7a	
II,1,16(b)	-	VI,30,1c	-	KS.13,15c; TB.2,4,8,7c.	
II,2,1(a)	-	III,10,1a	-	-	MS. 161 39, Kar. 15c
II,2,1(b) (duham elsewhere)	IV,57,7c	III,10,1c 17,4c.	-	TS.4,3,11, 5c.	MS. 161 KS.
II,2,2(a)	-	-	-	-	KS. VS.

Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Gṛhya- Sūtras	Miscellaneous
TS.5,7,2,4c. TB.2,4,8,7c.	-	-	Aś.2,9,10c; MC.1,6,4, 25c.	Śāṅk. G. 3,8,3c; PG.3,1,4c	-
-	Kauc 74,20a	-	Aś.2,9,10a.	Śāṅk. G. 3,8,4a.	-
-	Kauc.74,20c	-	Aś.2,9,10c.	Śāṅk. G. 3,8,4c.	-
KS.13,15a	MS.1,6,4,26a	-	-	GG.3,8,23; Khg.3,3,8.	Ap.MB.2,10,7a
KS.13,5 c; TB.2,4,8,7c	-	-	Apś.6,30, 10c; MC.1,6,4, 26c.	GG.3,8,24; PG.3,1,4c	-
KS.13,16a; TS.2,4,8,7a	-	-	Apś. 6,30, 20a; MC.1,6,4, 24 (a)	GG.3,8,24; PG.3,1,6a	-
KS.13,15c; TB.2,4,8,7c.	-	-	Apś.6,30, 20c; MC.1,6,4, 24c.	PG.3,1,6c.	-
-	MS.2,13,10a; 161,12; KS. 39,10a; Kanc.19,28; 138,4.	-	-	GG.3,9,9; Khg.3,3,18	-
TS.4,3,11, 5c.	MS.2,13,10c; 161,13; KS.39,10c.	-	-	PG.3,3,5c	-
-	KS.38,4c; VS.10,10a.	ŚF.12,8,3, 22; TB.2, 6,5,6a;3, 7,10,3a.	Apś.9,14,2; 19,10,2.	EG.2,17,4a; GG.3,9,11; Khg.3,3,19; PG.1,10,2;	Ap.MB.2,18,3.

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitā
II,2,2(b)	-	-	-	-	VS.1 MS.2 152, KS.3
II,2,3	-	-	-	-	VS.1 KS.3
II,2,4(a)	I,22,15a	-	-	TA.10,1,10a	VS.3 36, MS.4 180, KS.3
II,2,4(b)	I,22,15c	-	-	TA.10,1, 10a.	VS.3 36, MS.4 180, KS.3
II,2,6(a)	-	-	-	TS.1,2,4, 2a;6,1,7,7.	VS.3 6,9 MS.4 13, 15; 3,7 8; 124 2,5 16, 3;
II,2,8(a)	-	-	-	TS.3,1,4, 3a; 5,2.	

Taittiriya Sāṃhitā Taittiriya Aranyaka Taittiriya Brāhmaṇa	Other Sāṃhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
-	VS.10,10d; MS.3,11,8; 152, 13; KS.38,46.	ŚB.12,8. 3,22; TB.2,6,5, 6d.	-	HG.2,17,4d.	-
-	VS.10,10c; KS.38,4c.	ŚB.12,8,3, 22; TB.2,6, 5,6;	-	HG.2,17,4e.	-
A.10,1,10a	VS.35,21a; 36,13a; MS.4,12,2a; 180,16; KS.38,13a.	-	Aś.8,14,18; Apś.16 ,17, 17a.	AG.2,3,7; Śaṅk.G.I, 27,9; 3,1, 16; 4,18,5. GG.3,9,18; PG.3,2,13; HG.2,17,9a; MG.1,10,5; 2,7,2,3; 11,9,10.	Ap.MB.2,15, 2a; 18,8a. N.9,32a.
A.10,1, Oa.	VS.35,21c; 36,13c; MS.4,12,2c; 180,17; KS.38,13c.	-	Apś.16 ,17, 17c.	HG.2,17,9c	Ap.MB.2,15, 2a; 18,8c.
S.1,2,4, a;6,1,7,7.	VS.4,20a; 6,9a; MS.1,2,4; 13,5; 1,2, 15; 24,12; 3,7,6; 82, 8; 3,9,6; 124,12; KS. 2,5a; 3,5a; 16,21a; 24, 3; 26,8.	ŚB.3,2,4, 20a; 7,4,5.	-	-	-
S.3,1,4, a; 5,2.	-	-	Śaṅk. S.4. 17,12a; KC.25,9,12a Apc.7,17,3; MC.1,8,3,34a	-	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
II,2,8(b)	-	VII,64,2c.	-	TB.2,6,6,1c; 3,7,12,1c, 3d,3c,4c,5c, 5d; TA.2,3, 1d; 6,2c.
II,2,9(a)	-	IV,39,9a	-	TS.1,3,7,2a.
II,2,9(b)	-	-	-	-
II,2,10(b)	-	III,10,5c	-	-
II,2,11(a)	-	III,10,6a	-	-
II,2,11(b)	-	II,34,4a; VI,10,6c	-	TA.3,11, 11a, 12a.
II,2,14(a)	-	III,10,2a.	-	-
II,2,14(b)	IV,57,7c.	III,10,1c 17,4c.	-	TS.4,3,11, 5c.
II,2,16(b)	-	VII,20,1c.	-	TS.3,3,11, 3c.
II,3,1	cf.R.V. VIII,34, 106.	-	-	-
II,3,3	-	-	-	-

Taittiriya Saṁhitā Taittiriya Āraṇyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
TB.2,6,6,1c; 3,7,12,1c, 3d,3c,4c,5c, 5d; TA.2,3, 1d; 6,2c.	VS.20,14c; TS.1,8,5, 3c; 3,1,4, 3c; TS.3,11 10c; 157,2; KS.38,5c; Kanc 44,17c	-	AS.2,7,11c; Śaṅk.S.4,17 12c; KC.25, 9,12c; Aps. 3,12,1c.	-	-
TS.1,3,7,2a.	VS.5,4a; VSK. 5,1,4a; MS. 1,2,7a; 16, 10; KS.3,4a.	ŚB.3,4,1, 25a.	AS.8,14,4a Aps.7,13,7; MS.1,7,1,47	-	-
-	VS.5,4c.	SB.3,4,1,25	-	-	-
-	-	-	-	HG.2,14,4c MG.2,8,4c.	Ap.MB.2,20, 34c
-	Vait.13,6, Kanc.138,10	-	-	-	-
TA.3,11, 11a, 12a.	MS.1,6,1, 15c.	-	AŚ.2,2,17c; Aps.6,5,7c.	HG.2,17,2c	-
-	-	-	-	-	-
TS.4,3,11, 5c.	MS.2,13,10c 161,13; KS.39,10c.	-	-	-	-
TS.3,3,11, 3c.	VS.34,9c; MS.3,16,4c; 189,11.	-	AŚ.4,12,2c. Śaṅk. S.9, 27, 2c.	-	-
-	-	-	-	GG.4,2,39 Khg.3,5,12.	-
-	VS.2,29.	-	AŚ.2,6,9; Śaṅk.S.4,4, 2; Aps.1,7,13	GG.4,3,2; Khg.3,5,13	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitā
II,3,4(a)	-	-	-	-	VS.2 Kanc
II,3,4(b)	-	XVIII,2,28c	-	-	VS.2
II,3,5(b)	-	XVIII,3, 14c.	-	-	KS.9 9,60
II,3,6.	-	-	-	-	VS.2 VSK.
II,3,7	-	-	-	-	VS.2 VSK. Kanc
II,3,8(a)	-	-	-	TS.3,2,5,5 TB.1,3,10, 8;	VS.2 KS.9
II,3,8(b)	-	-	-	TS.3,2,56; TB.1,3,10, 8;	VS.2 VSK.
II,3,9(a)	-	-	-	TB.1,3,10, 8; TS.3,2,5,5	VS.2
II,3,9(b)	-	XVIII,4,81b.	-	TS.3,2,5,5 TB.1,3,10, 8;	VS.2 VSK. MS.1 143; KS.9
II,3,10	-	-	-	-	VS.2 VSK.

Taittiriya Saṁhita Taittiriya Āraṇyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
-	VS.2,30a; Kanc.88,1a.	ŚB.2,4,15a	AŚ.2,6,2a. Śaṅk. S,4,4 2a; Aps.1, 8,7a.	Śaṅk.S.4. GG.4,33.	-
-	VS.2,30c	ŚB.2,4,2, 15c.	AŚ.2,6,2c; Śaṅk.S,4,4, 2c; Aps.1,8,7c; MC.1,1,2,8c	-	-
-	KS.5,3c; 9,6c.	-	AŚ.2,7,9c.	-	-
-	VS.2,31; VSK.2,2,6.	ŚB.2,4,2, 20;6,1,36.	AŚ.2,7,1; 5,11,5; Śaṅk.S,4,4, 11; 9,2; 8,2,13.	GG.4,3,11; Kṅg.3,5,18.	-
-	VS.2,31; VSK.2,2,6; Kanc.88,21.	ŚB.2,4,2, 22;6,1,40.	AŚ.2,7,2; Śaṅk.S,4,4, 14;9,3; Lc.2,10,5.	-	-
TS.3,2,5,5 TB.1,3,10, 8;	VS.2,32; KS.9,6.	-	AC.2,7,7; Śaṅk.S,4,5, 1;	GG.4,3,18; Kṅg.3,5,25.	-
TS.3,2,56; TB.1,3,10, 8;	VS.2,32, VSK.2,7,4.	-	AC.2,7,7; Śaṅk.S,2, 5,1.	GG.4,3,19 Kṅg.3,5,26.	-
TB.1,3,10, 8; TS.3,2,5,5	VS.2,32;	-	Śaṅk.S,4, 5,1.	GG.4,3,20; Kṅg.3,5,27.	-
TS.3,2,5,5 TB.1,3,10, 8;	VS.2,32; VSK.2,7,4; MS.1,10,3, 143,4; KS.9,6.	-	AŚ.2,7,7 Śaṅk.S,4, 5,1; Aps.1,10, 2; 13,12,10	-	-
-	VS.2,32; VSK.2,7,4.	SB.2,4,2, 24;6,1,42.	Śaṅk.S,4, 5,1; KC.5,9,26.	-	-

Mantra- Brāhmaṇas	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Aranyaka Taittirīya Brāhmaṇa
II,3,11	-	-	-	-
II,3,12	-	-	-	-
II,3,13	-	-	-	-
II,3,14(a)	-	-	-	-
II,3,14(b)	-	-	-	-
II,3,15(a)	-	-	-	-
II,3,16(a)	-	-	-	-
II,3,16(b)	-	-	-	-
II,3,17(a)	-	-	-	TS.3,1,4,4a
II,3,18(a)	-	-	-	TS.3,3,81a. 4; TA.2,3,2a.
II,3,18(b)	-	VI.117,1c, 2d.	-	-

Taittiriya Samhita Taittiriya Aranyaka Taittiriya Brahmana	Other Samhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	Apś.1,10,3.	GG.4,3,23.	-
-	VS.2,32; VSK.27,4.	-	AŚ.2,7,6.	-	-
-	VS.2,34.	-	Śaṅk.S,4,5, 3; Apś.1,10,4.	-	-
-	VS.2,33a; Kanc.89, 6a.	-	AŚ.2,7,14a; Śaṅk.S,4,5, 8a; Apś.1,10, 11a; Mc.1,1,2, 31a.	-	-
-	VS.2,33c; Kanc.89,6c.	-	Śaṅk.S,4,5, 8c; Apś.1,10,11c	-	-
-	-	-	Apś.1,10,14a	GG.4,3,29.	-
-	VS.35,20a; Kanc.45, 14a;84,1a.	-	-	AG.2,4,13a Śaṅk.G,3, 13,3a; Hg.2,15,7a; Mg.2,9,4a.	Ap.MB.2,20, 28.
-	VS.35,20; Kanc.45, 14c;	-	-	Sg.2,4,13c; Śaṅk.G,3, 13,3c; Hg.2,15,7a	Ap.MB.2,20, 28c.
IS.3,1,4,4a	KS.30,8a, 9; Kanc. 45,11a.	-	Apś.7,21,2; MC.1,3,4, 36a.	GG.4,4,23; MG.2,4,5a.	-
IS.3,3,81a. 4; IA.2,3,2a.	MS.4,14,17a 245,9.	-	MC.2,5,5, 18a;	-	-
-	-	-	-	-	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Saṁhitā
II,3,19(a)	-	III,10,12a.		TS.4,3,11, 3a.	KS.
II,4,2(a)	I,94,1a.	XX.13,3a.	SV.I,66a; 2,41,14a.	-	MS. 78,
II,4,3(a)	I.94,4a.	-	2,415a.	-	
II,4,3(b)	I.94,4c.	-	2,415c.	-	
II,4,4(a)	I.94,3a.	-	2,416a.	-	
II,4,4(b)	I.94,3c.	-	2,416c.	-	
II,4,5(a)	-	-	-	-	
II,4,7(a)	-	of.XIX,6,1a	-	-	
II,4,7(b)	-	VII.19,1d, 19,31,6d.	-	TAA.10,67,2d.	M 2 5 1 4
II,4,14(a)	-	-	-	TA.10,2,1; 15,3 27,1; 28,1; TAA.10,35, 1; 68,1.	

Taittirīya
Saṁhitā
Taittirīya
Āraṇyaka
Taittirīya
Brāhmaṇa

TS.4,3,11,
3a.

KS.39,10a.

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-

GG.4,4,33;
PG.3,3,5a.

Ap.MB.2,20,
35a.

MS.2,7,3c;
78,2.

-

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YS.1,9,4c.

Ap.MB.2,7,
1c.

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GG.4,5,7,
14;
Kṛg.1,2,23;
4,1,7;
Karmaps.
1,9,5.
Grhyas tr.
95.

GG.4,5,18.

-

TAA.10,67,2d.

MS.2,13,
23d, 169,
5; KS.13,
15d,16d;
40,1d.

-

Apc.14,28,
4d.

AG.1,2,5d.

Mahān U.20,
1d.

TA.10,2,1;
15,4 27,1;
28,1;
TAA.10,35,
1; 68,1.

-

AB.5,31,4;
8,27,4.

AS.1,2,3;
2,3,16,4,
22;
Sank. S,4,
6,9;
MC.5,2,15,
10,5,2,16,
14.

AG.1,14,4.

Mahān U,13,
1; 15,2.

Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa	Other Sources
II,5,8(a)	X.121,10a.	VII.80,3a.	-	TS.1,8,14, 2a; 3,2,5, 6a.	VS. 23, VS. MS. 12a 4,4 215 KS.
II,5,8(b)	X.121,10c.	VII.79,4c; 8, 3c.	-	-	VS. 23, VS. KS.
II,5,13(b)	-	-	-	-	
II,5,14(a)	-	XVII.1,25a.	-	-	
II,5,14(b)	-	-	-	TS.1,5,11.5c	
II,6,1(a)	VII,54,1a.	-	-	TS.3,4,10,1a.	MS. 82, Kan
II,6,1(b)	VII.54,1c.	-	-	TS.3,4,10,1c.	MS. 82, Kan
II,6,16.	-	-	-	TS.7,1,17,1; TAA.10,66.	MS. 5,6
II,6,18	-	-	-	-	
II,7,3	-	cf. AV. V.23,1d.	-	-	
II,8,1(b)	IV.57,7c.	III.10,1c, 17,4c.	-	TS.4,3,11, 5c.	MS. 161 KS.
II,8,3(a)	-	VI.96,1a.	-	TS.4,2,6,4a; TB.2.8,4,8.	

Taittirīya Saṁhita Taittirīya Āraṇyaka Taittirīya Brahmana	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
TS.1,8,14, 2a; 3,2,5, 6a.	VS.10,20a; 23,65a; VSK.29,36a; MS.2,6, 12a; 72, 4,4,14,1a; 215, 9; KS.15,8a.	ŚB.1,6,19a; ŚB.5,4,2, 9a; 13,5,2, 23,14,9; 3,3.	-	-	-
-	VS.10,20c; 23,65c; VSK.29,36c; KS.15,8c.	ŚB.1,6, 19c; ŚB.5,4,2,	-	-	-
-	-	-	-	-	Mahān U.14,56
-	-	-	-	GG.4,6,12. Khg.4,1,25.	-
TS.1,5,11.5c	-	-	-	-	-
TS.3,4,10,1a.	MS.1,5,13a. 82,13; Kanc. 43,13a.	-	Śaṅk.S,2, 16,2.	AG.2,9,9; Śaṅk. G.2, 14,5.	-
TS.3,4,10,1c.	MS.1,5,13c; 82,14; Kanc. 43,13c.	-	-	-	-
TS.7,1,17,1; TAA.10,66.	KSA.1,8; 5,6.	-	-	-	-
-	-	-	-	GG.4,9,6	Ap.MB.2,16,14d
-	-	-	-	-	-
TS.4,3,11, 5c.	MS.2,13,10c; 161, 13; KS.39,10c.	-	-	-	-
TS.4,2,6,4a; TB.2.8,4,8.	-	-	-	-	-

Mantra- Brahmaṇa	Rg-Veda Śaṁhitā	Atharva- Veda Śaṁhitā	Sāma- Veda Śaṁhitā	Taittirīya Śaṁhitā Taittirīya Āraṇyaka Taittirīya Brahmaṇa
II,4,4(b)	-	-	-	-
II,8,6	-	-	-	-
II,8,7	-	-	-	-
II,8,8	-	-	-	-

Taittirīya Saṃhitā Taittirīya Āraṇyaka Taittirīya Brahmana	Other Saṃhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	AB.8,27,5c, 6c.	-	-	-	-
-	AB.8,27,8.	-	-	-	-
-	AB.8,27,8.	-	-	-	-
-	AB.8,27,8.	-	-	-	-

APPENDIX

Alphabetical list of the verses of Mantra-Brāhmaṇa Comparison of the verses of Mantra-Brāhmaṇa with Mantra-Pāṭha

Verses of Mantra-Brāhmaṇa	No. of the verse in M.B.	No. of the verse in M.P. with variations
Agni kravvyādakrṇvan	I.1.4.	nil.
Agniretu prathāmo devatābhāyah	I.1.9.	I.4.7. devatānām for
aprajasyam pautramartyam	I.1.13.	I.4.11. -bhyah aprajastām, pautramṛtyum
aryamanam nu devam kanyā	I.2.3.	I.5.7.
aghoracakshurapatighyedhi	I.2.11.	I.1.4.
annapāṣaṇa maninā	I.3.8.	nil
annam prāṇasyā paddhimśa	I.3.10.	-
agno prāyāscitte tya devānām	I.4.1.	I.10.3.
agni vāyu candra sūryāḥ	I.4.5.	-
ayamūjjāvato vrksha	I.5.1.	-
angādangēn sambhavasi	I.5.17.	II.14.3.
asmā bhava, parāsurbhava	I.5.18.	II.12.1; 14.4.
agne vratapate vratam carisyāmi	I.6.9.	
agniṣṭe hasta magradīdayāma	I.6.15.	II.3.3.
ahura idante	I.6.21.	
agnaye samidhamāharsham	I.6.32.	
amoshī prāna	II.1.14.	
agnih prāśnātu prathamah	II.1.15.	II.10.7.
anutvā mātā manyatā	II.2.6.	
agnāvagniscarati	II.2.9.	
anviyanno anumati	II.2.16.	
apahatāasurā rakshāmsi	II.3.3.	
atra pitaro mādayadhvam	II.3.6.	
amī madanta pitaro	II.3.7.	
abhūnnodūto havisho	II.3.15.	
abhi bhāgosi sarvasmim	II.4.11.	
apehi tvam paribhadha	II.5.7.	
ahanā atyapīparat	II.5.13.	
annam vā ekacchndasya	II.6.13.	
annasya ghrtameva rasastejah	II.6.15.	
arhanā putrāvāsasā	II.8.1.	
annaśya rāstrirasi	II.8.9.	
ā nahprajāṁ janayatu	I.2.12.	I.11.5.
ārokeṣu ca dantesu	I.3.4.	
āpa undantu jīvaṣe	I.6.3.	II.1.2; 7.5; 14.16.
āgantrā samganmahi	I.6.14.	
āttam devatebhyo	II.2.7.	
ādhatta pitaro garbham	II.3.14.	
ākāsāśyaiva akaso	II.4.13.	
āditya nāvamāroksam	II.5.14.	
ākūtīm devīm manasā	II.6.9.	
imanta upastham madhuna	I.1.3.	
imā magnistvāyatām	I.1.10.	I.4.6. 'mindra'
imām tvamimdiva mīdda	I.2.13.	I.4.8.
iha gāvah prajāyadhvam	I.3.13.	I.9.1.
iha dhrtir ihasvadhrti	I.3.14.	II.18.6.
iyamājñedamanna	I.5.8.	
indrāgni sarma yacchatam	I.5.12.	
iyam dūrīptā paribādhamānā	I.6.27.	II.2.9.
imā me visvato vīryo	I.8.1.	
imā madhumati	I.8.2.	
iyantanti gavām mātā	I.8.8.	
idvatsarāya parivatsarāya	II.1.12.	
idam bhūmerbhalamaha	II.4.1.	
imam stomamarhate jātavedase	II.4.2.	II.7.1.
indrāmavacāttamovah	II.6.12.	
idamahamimam viśvakarmānam	II.6.10.	
idamahamimām pdyām	II.8.2.	
idāyāspadam ghrtavat	II.2.11.	
udiyam bhrājabhrīṣṭibhiḥ	I.7.6.	
"	I.7.8.	

REPRODUCTION OF THE MANUSCRIPTS

APPENDIX

Verses of Mantra-brāhmaṇa

aduttamam varuṇam
 isnena vāya
 udāntam tvādityā
 ūrvārūpasthe jaṅghaye
 ūrjjam vahanti ramṛtam
 rtasya goptrī tapasah
 ṛtam satye pratiṣṭitam
 ekamiṣe viṣṇustvaṇayatu
 etamityam madhunā samyutam
 eṣaiva sā yā pūrvā
 eṣaiva sā yā prathamā
 eṭa pitarah sobhyāso
 etadya pitāro vāsa
 ekāṣṭakā tapasā tapyamānā
 Om deva savitah
 ouṣadhe trāyasvāinam
 oṣṭāpidhānā nakutī
 aulūkhalā sampradanti
 kanyalā pitrbhyah patilokam
 kāmā deva tē nāma
 kiṃ cātmanā
 keṣegu yacca pāpakam
 kṛsana idam te paridadāmi
 kōsi katamosyeṣo
 ko nāmāsyasau nāmāsmi
 kṣudhe svāhā
 kṣutapipāsābhyām svāhā
 garbhamdehi sinivali
 gandharvostupāva upamā
 gavām ślsmāsi gavomāyī
 grīsmo hemanta uta no
 grīvabhyo me skandhābhyam
 grāhanah pitaro dattah
 grbhāmi te śobhagatvāya
 cāndra prāyascitta tvam
 candra vratapate vratam
 cakṣurasi cakṣuṣdvamasyava
 jaṅghābhyām me yatoyatah
 jatavedo vapayāgaccha
 tapasca tejasca sraddha ca
 tatsaviturvareṇyam
 turagpāya mā
 dakṣipam pādānavane
 devāya te savituh
 devāya tvā savitre
 dyauste prṣṭam rakṣatu
 dhruvā dyo dhruvā prthivī
 namah prthivyai dāmeṣṭrāya
 namo vah pitaro svadhavai
 namo vah pitaro jīvāya
 netryo syo nayanam mān
 paridhatta dhatta vāsasainām
 paraitu mṛtyur amṛtam
 pasūnām tvā hinkārena
 parivādham yajamahe
 pumānsau mitravaruṇo
 pumagnī pumāndrah
 punarmāmitvindrāya
 punarmanah pūarātma
 punarmāyantu devatāh
 pūrvamānyamaṣaramānya
 pūrvahomam yajase juhomi
 pūṣaṇam nā devam karva
 pra me pati yā nāh panthāh

No. of verse	No. of verse in M.P.
No. of the verse in M.B.	No. of the verse in M.P. with variations
I.7.10.	II.18.13.
I.6.2.	II.1.1; 7.4; 14.15.
II.5.15.	
I.3.5.	
II.4.10.	II.2.10.
I.6.28.	
II.3.13.	I.3.7.
I.2.6.	
II.1.16.	
II.2.12.	2nd line=II.20.27.
II.2.13.	
II.3.5.	
II.3.12.	
II.3.19.	
I.1.1.	
I.6.5.	
I.7.16.	
II.2.10.	I.4.4.
I.2.5.	
I.1.2.	
I.5.4.	
I.3.2.	
I.6.22.	
I.5.14.	
I.6.17.	II.3.27, 28.
II.6.16.	
I.4.7.	I.12.2.
I.7.13.	
I.8.3.	
II.1.11.	
II.5.2.	
II.3.10.	
I.2.10.	I.3.3. suprajātvāya
I.4.3.	
I.6.12.	
I.7.9.	
II.5.5.	
II.3.17.	
II.4.5.	
I.6.29.	II.4.13.
II.6.19.	
II.8.7.	
I.6.18.	II.9.5. tva for te
I.6.24.	
I.1.11.	
I.3.7.	I.4.10. ne=II.20.27
II.1.3.	I.9.6.
II.3.2.	II.1.6; 7.9;
II.3.8.	14.20.
I.7.12.	
I.1.6.	
I.1.14.	
I.5.19.	
II.5.6.	
I.4.8.	
I.8.1.	
I.6.33.	
I.6.34.	
II.5.10.	
II.8.8.	
II.6.11.	
II.2.4.	
I.1.8.	

Verses of the Mantra-brāhmaṇa

prathanā havyuvāsa sā
 prati kshate pratitishṭāmi
 prati dyāva prthivyo
 prājapate natvam devatānyanyo
 pratitishṭantam tvāditya
 prānānām granthirasi
 brahmacharyanāgāmupamāyasva
 brahmacharyasyasau
 bharedvājasya naḥntrepa
 bhadrannaśreyah samaneshṭa
 bhara medhayaṁ kṛṇavāmā
 bhallāya svāhā
 " "
 bhūrbhivaḥ svarom
 bhvanamasi sāhasram
 mama vrate te hṛdayam dadhātu
 mā na stoke tanaye
 mā bhāishī rnamariṣhyasi
 mātā mūdṛānām duhitā
 munca gām varuṇapāsā
 medhām te mitravārupo
 mā te gṛheshu niśi
 mūrdhnodhi me veśravapām
 yadetaddhṛdayam tava
 yatte susīme
 yatprthivyā anamṛtam
 yadaścandremasi
 yadapām ghoram yadapām
 yaśase tejase
 yakshniva cakshushaḥ
 yatpaśavaḥ pradhyāyata
 yatpasumāyumaḥkṛtatoḥ
 yatksṇīdamapradattam
 yaśoham bhavāmi
 yadidam paśyāmi cakshushā
 yato devīḥ pratipaśyāmi
 yaśosi yaśo mayi dhehi
 yaśaso bhakshosi
 yathā yanti prapado yathā
 yathā samudram sravantīḥ
 yā oshadhīḥ somarājñī
 yā oshadhīḥ somarājñī
 yāste rāke sunatayah
 yātiraści nipadyate
 yāni kāni ca ghorāṇi
 yā akrntannavayam
 yām samdham samadhatta
 yām devāḥ pratipaśyanṭi
 yenāditeḥ somānam
 yena pūṣa brhaspate
 ye apsvantaragnayaḥ
 yena striyamakṛṇutam
 ye catvāraḥ pthayo devayānā
 ye rūpāṇi pratimamcamānā
 ye yanti prāñca panthāno
 yo rocanastamiha grhapāmi
 yaḥ pracyām diśi sarparāja
 yaḥ praticyām diśi sarparāja
 rākāmaham suhavam
 rūpam rūpam me diśaḥ
 lekha sandhīshu pakshmasvārokeshu
 lohiteṇa svadhitiṇā
 vakshpābhyām me lohita
 vaśuvana edhi
 vaśamgamau devayānau
 vahavapām jātavedaḥ
 vanaspate vīdvango

No. of verse
 in M.B.
 II.2.1.
 II.2.2.
 II.2.3.
 II.5.8.
 II.5.16.
 I.6.20.
 I.6.16.
 I.6.25.
 II.7.2.
 II.1.3.
 II.4.3.
 II.5.7.
 II.5.8.
 I.6.30.
 I.8.5.
 I.2.15.
 II.1.8.
 II.6.18.
 II.8.14.
 II.8.13.
 I.5.9.
 I.1.12.
 II.5.1.
 I.3.9.
 I.5.10.
 I.5.11.
 I.5.13.
 I.7.2.
 I.7.4.
 I.7.14.
 II.2.5.
 II.2.8.
 II.3.18.
 II.5.19.
 II.5.12.
 II.8.5.
 II.8.11.
 II.8.12.
 II.6.4.
 II.6.5.
 II.8.4.
 II.8.3.
 I.5.5.
 I.5.6.
 I.3.6.
 I.1.5.
 II.1.5.
 II.2.14.
 I.5.2.
 I.6.7.
 I.7.1.
 I.7.5.
 II.1.10.
 II.3.4.
 II.6.3.
 I.7.3.
 II.1.1.
 II.1.12.
 I.5.3.
 II.5.11.
 I.3.1.
 I.8.7.
 II.5.4.
 II.6.6.
 II.6.7.
 II.3.16.
 I.7.16.

No. of verse in M.P.
with variations

II.18.13.

II.11.9.

II.11.11.

II.8.5.

II.2.5; 7.29.

1st line=II.20.27

II.1.6; 7.9;
14.20.

II.11.10.

Verses of the Mantra-Brāhmaṇa

vratānām vratapate
 vāyo prāyaścittetvam
 vāhubhyām me yatoyatah
 vāstospate pratijānīhi
 vipaścitpucchamabharat
 vishṇur yonim kalpayatu
 vishṇor daṁstro 'si
 virupāksho 'si dantāñjitasya
 vṛksha iva pakvastīṣṭati
 śatāyudhāya śatavīryāya
 śakema tvā samidham
 śamkhaśca mama 'yusca
 śileshu yacca papakam
 śrīrvā eshā yatsatvāno
 śrīrasi mayi ramasva
 sadova pitaro deshma
 samvatsarasya pratimām
 sakhā saptapadī bhava
 samānjantu visvedevāḥ
 satvāhne paridadātvaḥ
 samidhamādhehyaposāna
 sahasrabāhūrgopatyaḥ
 savyam pādamaṇavane
 samgrahaṇa samgrhāṇa
 sāmrañjī śvaśre bhava
 sumangalī riyam vadhū
 sulmakīṁsukam śalmalim
 suśravaḥ suśravasam mā kuru
 sūrya prāyścitte tvam devānām
 sūrya vratapate vratam carishyāmi
 suryasyāvṛta manvāvarta
 somo 'dadad gandharvāya
 somo rājā somastambo
 svadhite mainam kiṁsīḥ
 svāhā somāśya kavyavāhanāya
 svāhā agnaye pitṛmate
 syonā pṛthivino bhavān
 haye rake sinīvāli
 hataste atripā krimi
 hataḥ krimīnām kṣdrakā

No. of the verse in M.B.	No. of the verse in M.P. with variation
I.6.14.	
I.4.2.	I.10.4.
II.5.3.	
II.6.1.	II.15.8.
I.5.7.	
I.4.6.	I.12.1.
I.6.4.	
II.4.9.	
II.4.9.	
II.1.9.	
II.4.4.	
II.6.8.	
I.3.3.	
II.6.14.	
I.7.11.	
II.3.11.	
II.2.15.	
I.2.7.	I.3.7. saptapadā
I.2.9.	
II.4.7.	
I.6.26.	
II.4.7.	
II.8.6.	
I.8.4.	
I.2.14.	I.6.6.
I.2.8.	I.9.6.
I.3.11.	I.6.4.
I.6.31.	II.5.1.
I.4.4.	
I.6.11.	
I.6.19.	
I.1.7.	I.3.2.
II.1.4.	
I.6.6.	
II.3.1.	II.19.8.
II.3.2.	II.19.3.
II.2.4.	II.15.2; 18.8.
II.6.2.	
II.7.1.	
II.7.3.	